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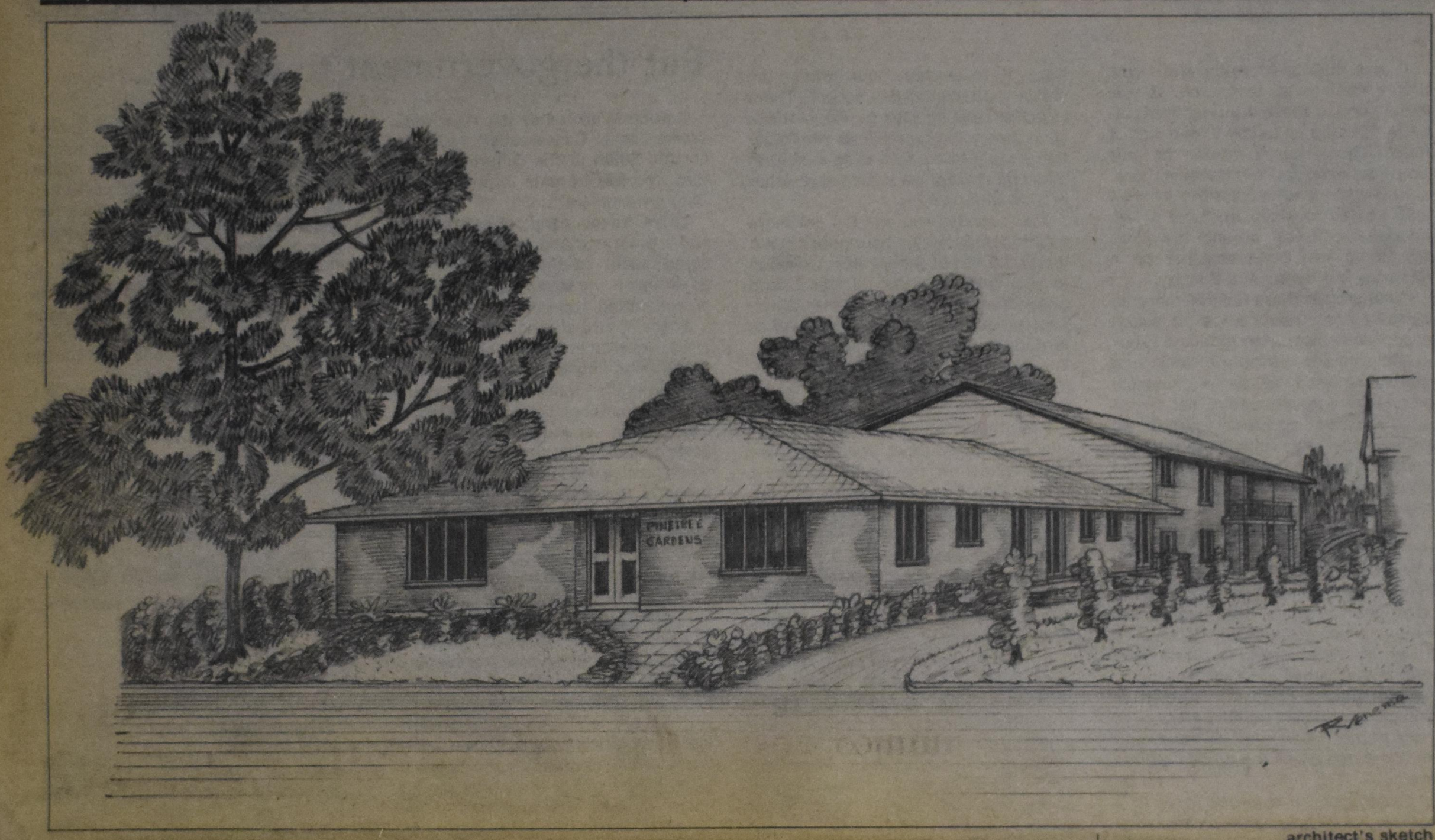
Calvinist Contact

33rd YEAR OF PUBLICATION, NO.1618 NOVEMBER 4, 1977



architect's sketch

St.Thomas home for senior citizens to be ready in December

Pine Tree Gardens is a new home for senior citizens in St.Thomas, Ont., created for Christian senior citizens . The home is formally incorporated and involves 10 members of the St.Thomas (First), Christian Reformed Church. The home was in the making for a number of years. On Sept.8, 1975 the inaugural meeting was held and a building site was obtained in a residential area next to the CRC, with a bank and supermarket nearby, a city bus stop at the front door and a general hospital within walking distance. The home is presently under construction and should be ready for occupancy in December. Living accomodation consists of completely private housing. There are 11 one-bedroom and 2 two-bedroom apartments. Each apartment has a living-dining room, bedroom, kitchen, bathroom, storage room and patio. The home also has a lounge, hobby craft room, recreation room and laundry facilities. Intercom is connected to a controlled main entrance and extended to the nearby church so that church services can be broadcast into each apartment.

Pine Tree Gardens is being built by P. Venema Construction Limited of St. Thomas.

New column starts this week by Fennema

A new regular feature starts this week, featuring the educational talents of Dr. Jack Fennema. Dr. Fennema is a veteran educator who served as executive director of the Ontario Alliance of Christian Schools, District 10 of the National Union of Christian Schools.

He has also been a regular contributor to a number of publications inlcuding the Christian Home and School magazine. Dr. Fennema is presently principal of the school in Lookout Point, Tennessee.

He will write a twice a month column on Growth in the Lord, looking at the Christian home, school and church. He will focus on nurture within the Christian school and will look at curriculum, attitudes, discipline, etc. Education is focussed within the school but also ties in to the home and church so the latter two areas will be touched upon as well.

Calvinist Contact welcomes Dr.Fennema to our family of regular contributors.

Christmas parcels for seamen an ideal group project

Thousands of seamen will spend Christmas away from their homes, either at sea or in a foreign port. Last Christmas more than 400 foreign seamen spent Christmas in the port of Montreal and hundreds more left the port shortly before Christmas.

At Mariners House, the international club for seamen, staff members such as seaway chaplain Rev. Hans Uittenbosch try to brighten these days by providing special services and programs but there is a unique way in which Christians from across Canada can become involved in this ministry at Christmas.

Each year a number of Christmas gift parcels are given to seamen who are spending part of the season in port at Montreal. These parcels come from children, young people and parents throughout Canada and participation in such a program is again encouraged this year.

What should a Christmas gift parcel contain? To ensure that all parcels are of about the same value, and to facilitate shipping, a few guidelines have been suggested.

An empty children's shoe box is the ideal container for Christmas gifts. It is suggested that each box contain at least one item of some value such as socks, scarf, gloves, tuque, tie, handkerchiefs, cufflinks, after shave lotion or bath towel.

It is further suggested that each box contains a set of airmail envelopes, with or without a writing pad, and a package of candy.

Should you wish to enclose one or two other small items, you may consider a clothes brush or shoe shine kit or a miniature clothing repair kit. Finally, a small card should be enclosed, preferably with a few lines and you might wish to enclose your name and address on the card for possible future contact with a seaman.

The parcel should be wrapped attractively and firmly. If at all possible have a ribbon around each parcel.

A minimum of 40 gift parcels are needed to serve one ship. Attach a small piece of white paper to the outside, listing its contents. Mail your parcel individually, wrapped in strong brown paper, or in lots before December 1 to Rev. Hans Uittenbosch, Mariners House, 165 Place d'Youville, Montreal, Quebec.

These gift parcels make ideal projects for the family or for youth groups, etc.

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NEXT WEEK

Reflections on the war

ViewPoint

Those Sunday morning blues

by Keith Knight

It was Sunday morning and I just didn't want to go to church. It was simply one of those attitudes attributed to "getting up on the wrong side of bed". There was no reason for this spiritual depression. It was just there.

It was the kind of morning where I just wanted to sleep in, have a late breakfast and loaf around the yard, something you often consider on a Saturday but never on a Sunday.

What caused those Sunday morning blues? I don't really know. It was a good week at work, my wife and I took in two concerts during the week, and there appeared to be no unusual emotional or mental strain. Yet, here I was. Sunday morning. Lacking all enthusiasm for worshipping. I got ready and went to church with the family, of course. Wouldn't consider missing it.

"I've gotta fight this thing." I kept seeing the Devil laughing at me, wringing his hands in unabashed joy. Tried to pay attention but the harder I tried, the more my mind wandered. Sang my heart out when it came to times of vocal praise ... and that admittedly helped. The sermon didn't reach me (sorry pastor). It seemed as though it bounced off the person in front of me, rolled over my head, and struck the heart of the person behind me.

I wasn't in the mood to listen to a sermon. In fact, I couldn't have cared less about God's Word. I received the benediction with indifference and walked out of church in spiritual frustration. What had happened? You want to be filled with God's Word, you try hard to listen but your mind wanders off on something insignificant. You simply can't pray. It is totally meaningless. Your words disappear into the woodwork.

After morning worship service we have a fellowship hour while the children attend Sunday school. There is coffee and cookies or cake. It's a good time to be together as congregation simply to be able to talk to each other rather than sit beside each other in a worship service.

Just between you and I, I got more out of that fellowship hour after church than I did out of the service. I needed to be with people of God and experience communion of the saints. That made my day and it seemed to turn the entire Sunday around for me. The afternoon service became meaningful and a quiet evening as family was precious.

We often discuss the worship service in this editorial space and we often reflect on the beauty of God's Word. We must be hungry for the Word all the time ... but we just aren't always hungry so we often plunge to a spiritual low, a depression if you will, when we become totally turned off by the church and religion and commitments. We cry out in anger: "Just leave me alone!"

But what we are actually saying, deep down, is: "Take me in, hold me, accept me!" And we are saying that to our fellow believers, the people in the church where you worship.

We receive our strength from God but it comes to us in different ways sometimes. On Sunday morning it came through "fellowship"--simply being with fellow believers.

Those spiritual lows are depressing and frustrating. We all have them at some time; after all, we're human. But God finds a cure for depression, as long as you are willing to fight it. And once you've come out of the Sunday morning blues or any form of spiritual depression, you tend to value your bond with Christ so much more.

Keith Knight

NewsViews

Put the government to work

Gordon Walker has the right idea. Walker is a Conservative MPP for London South in the Ontario Legislature who has become frustrated with "big government".

There are too many bureaucrats, too many programs and too much money being spent routinely by his Tory government, he says, and he wants to do something about it.

There is virtually no assessment of what government does and how it spends the money. This process of assessment is supposed to occur yearly when various committees of the House look at the spending estimates of government ministries. But the opposition parties are totally unequipped to properly question the ministers and senior civil servants who appear before them.

Walker thinks he's got a solution to the problem and is trying to bring it forward in the form of a private members' bill. His idea is not his own, however. It was borrowed from the United States but his plan has substantial support from his Conservative party and both sides of the House.

If his bill is passed, every government program and every government agency will automatically die, cease to exist, after a two or three year period, unless it gets the approval of the House to continue.

On a rotation basis, government programs and agencies would be assessed by committees, which would look at them in depth, assess whether they are really necessary or whether they should be modified. If the program didn't get approval it would die.

It sounds like a fine idea that would bring some real accountability to government and require some real responsibility from legislative committees. But there are some problems. One is that it goes very much against the traditional concept of parliamentary democracy where the government governs and the opposition assesses and opposes.

The Walker concept makes the legislature and its committees, in effect, the government. This is particularly important in Ontario's minority situation where the opposition parties hold the balance of power.

Even so, some form of change is necessary in the present provincial system and this one MPPs proposal could do a great deal to improve the present disgraceful situation.

Calvinist Contact

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Growth in the Lord

by Dr. Jack Fennema

Have you ever had someone ask the question: "Where in Scripture does it say—'Thou shalt send thy children to a Christian school'?" I have. And, of course, I could not point out a particular portion of Scripture which explicitly says that. But I think that a very good biblical case can be made for the Christian day school, on an implicit, or implied, basis.

One could point out several verses which speak to the issue of instructing our children and young people, such as Psalms 111:10, Proverbs 22:6, Ecclesiastes 12:1, and Matthew 19:14. But I am not certain that these are the best portions of Scripture upon which to build a case for Christian schooling. In my thinking there are two clear statements in Scripture which appear to point very directly towards the establishment and support of Christian schools as being a proper and necessary response by the Christian community. One is found in the Old Testament and is of a more general nature. The second is found in the New Testament and is of a more specific nature.

First, the Old Testament. It is both interesting and profitable to study God's ways of dealing with the human race in general and the people of Israel in particular. For instance, if one were to study the reasons for the establishment of the family unit, he would quickly discover that one of the reasons God established the family was to provide a system, a continuity, through which He could be made known to each generation. Psalm 78:1-8 speaks of grandparents teaching parents who in turn teach their children and so on "so that they should set their hope in God, and not forget the works of God, but keep his commandments (vs.7)."

Several portions of the Old Testament provide examples of this being done. Exodus 12:25-27 states that when children ask the question, "What do you mean by this service?", parents have the opportunity and obligation to share both an historical account of what God has done in the past for His people as well as an account of what God expects of His people today. Deuteronomy 6:1-9; 20-25 speaks of obedience from "you and your son and your son's son (vs.2)." Parents are told to share the commands of God with their children, from morning until night, by both word and action.

Again the children ask, "What is the meaning of the testimonies and the statutes and the ordinances which the Lord our God has commanded you?(vs.20)" And, again, parents are told to instruct their children about God. Joshua 3:14-5:1 describes the miraculous crossing of the Jordan River by the Israelites. Here, too, it is stated that "when your children ask in time to come, 'What do these stones mean to you?' then you shall tell them...(vs.6-7)."

It seems to be abundantly clear that God, from the beginning of time, placed certain obligations on parents. He has given them a particular task. They are responsible for the instruction, the education, of their children. And this instruction must be God-centred. It must introduce children to their Creator-God; it must tell them who He is, what He has done, what He is doing, and what He promises to do. It must lay out an historical perspective and context. But this instruction must also acquaint children with their responsibilities towards God, towards themselves, towards others, and towards creation. The word "introduction" is a very legitimate and helpful word to use at this point. We parents in particular, and the entire Christian community in general, have the obligation and opportunity to share our Lord with our children. That is the way God designed it in the beginning, and that is the way God wants it today.

(In two weeks we'll seek out what the New Testament says about these things.)

LETTERS

No real worship without fellowship

Dear Sir:

In the past few months so many letters have been written in Calvinist Contact about so many different subjects. For instance, we have been reading about candy and peppermint, the Holy Handshake, Children in the Worship Service and then in last week's edition there was a letter dealing with too much T.V. for old and young. I could go on and on.

Other denominations have been raked over the coals including Rev. Carl Tuyl from Toronto whom I personally know as a very sincere and stable Christian. In the meantime the quality of our Christian weekly has been degraded.

All these things written about as of late never reached the heart of the matter, until brother Nymeyer mentioned that our worship services are more and more called fellowship services. Brother Nymeyer seems to think that fellowship belongs over a cup of coffee in the church basement or at a fellow believer's home. This to me can be a form of fellowship, but is that real fellowship? I don't think so. Not even our Bible study group, to which my wife and I belong, reaches that level as to what I believe to be real fellowship.

Does not Jesus teach us that we share each other's burdens and so fulfill His law? They have in our Young Adults group in Hamilton a topic for discussion named Crowded Pews and Lonely People. That is where it's at. We can rejoice in the fact that we have our churches full twice on Sunday, but do we realize how many of our brothers and sisters, our young people are lonely often to the point of despair? Have we reached out to them in their hour of need? And if something goes wrong are we there surrounding them with our love? With our prayers? Caring for them in the name of Jesus?

I don't mind admitting that I have been there: in a dark tunnel with no glimmer of light at either end; when a bottle of pills or an oncoming car seemed the only way out, because I had nowhere and nobody to turn to. I am happy to say I have found that kind of fellowship but had to find it, sorry to say, outside our church in fellowship with other believers; those people whose religious beliefs we often criticize.

Oh, we have so much to be thankful for: our churches which are mostly full, our schools, our high schools. I heard the main speaker at a convention once say that unless we dare to be ourselves and become Christ to each other, knowing that we cannot be Christ, unless we try to meet the needs of each other, how can we ever make a start to meet the needs of the world around us, needs of loneliness and pain and hatred.

We will have to begin by the power of Christ, to be channels of healing to those in need within our own congregations. Are we afraid to be open with each other because tomorrow everybody will know and people will be drawing the wrong conclusions? This may be all very true, but unless we make ourselves available to each other so that together we may discover God's answers, we will not experience real fellowship.

I am positive that in our churches we have those kind of people that are available, but they are far too few. Too many of us are only concerned with themselves, and unless we become as one in the greatest task given to us by Jesus Himself, we will not experience real fellowship. Only in giving will we receive. Without it, the stumbling, those in mental distress, the lonely in our congregations will look in vain to us for help. I believe that our ministers on their pulpits and in their work in the congregation can be the loneliest in our churches.

I sincerely believe that without this kind of fellowship we have no real worship. With it, our worship services can be, and will be, a most beautiful, God glorifying experience. I don't believe that these two, worship and fellowship, can be separated, for the one without the other is incomplete.

Peter Potstra,
Stoney Creek, Ont.

Christian Education Week

Dear Sir,

More than 300 Christian schools throughout North America, schools that are members of the National Union of Christian Schools, used the week of October 24 to celebrate Christian Education Week.

Christian Education Week is designed to focus attention on the need for - and value of - Christian day school education particularly as it affects the lives of nearly 64,000 students currently enrolled in Christian schools in Canada and the U.S.

Christian Education Week was observed to inform the public at large about Immanuel Christian School in Lethbridge, Alta. and to help strengthen the already close ties that exist between the Christian home and the Christian school.

The theme of this year's Christian Education Week was "Christian education is choice education". The theme emphasized the fact that parents do have a choice in the education of their children. That education will be a truly choice education when they choose the Christian school.

The culminating event of the week was the open house on Friday, October 28, from 12:45 to 7 p.m. All classrooms were open to the public and regular classes were in session until 3:30 p.m. From 4:30 to 7 p.m. a roast beef buffet was served by the ladies auxiliary in the gymnasium.

Immanuel Christian School
Lethbridge, Alta.

Smoking in public

Dear Sir:

This letter is written in response to your Oct.14, 1977 editorial entitled "The end to a cloud of smoke", in which your refute Toronto's legislation forbidding smoking in a public place.

It is ironic that in one closing sentence you defeat your own argument by stating: "It is simply not right to impose one group's lifestyle or beliefs on another group." Clearly, it is the smoker who imposes his lifestyle on the non-smoker when he pollutes the air of a public place.

However, such a statement could have other implications. Would one, then, be justified in exerting pressure on the government against such issues as abortion on demand or the availability of pornographic literature?

The validity of your statement "No government should have to pass a law to make us take care of ourselves", is, of course, beyond question. Perhaps you mean to say that no government should pass laws to make us take care of ourselves. Such a statement would be absurd, since it would suggest that all other drugs should be legalized also, and that suicide should not be prohibited, to mention only a few laws in effect.

This legislation does not, as you say it does, take away the smoker's right to smoke; it only takes away his right to smoke in a public place. The person for whom a stroll through a gallery is unbearable without a cigarette should examine himself to determine whether his innocent pastime has not turned into a nasty addiction.

Furthermore, the implied comparison between candy-eating and cigarette-smoking is about as apt as the comparison between the extraction of a wisdom tooth and the surgical removal of a left lung.

It seems to me that in trying to prove the injustice of the above law you could have examined your evidence more carefully before stating your case.

Mrs. B. Kobes
London, Ont.

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More should be said about evolution

Dear Sir:

I have recently finished reading the series of articles on "Evolution or Creation" which were written by Harold G. Coffin and which were published in Calvinist Contact from August 19 through September 16, 1977. I would like you to know that the ideas which were presented in those articles are certainly not shared by all Christians in geology or paleontology.

I wish I had the time to do some more detailed writing in that area than I now have, because I agree with you that there has not been very much available for young people in Christian schools or in Reformed Christian churches to read on that particular topic of discussion. There are some materials available, however, which I think are more in keeping with the Reformed view of Scripture and with a serious concern for God's revelation in His creation than is found in the articles by Mr. Coffin.

Some of the materials which I have found useful for myself can be found in a book entitled "The Christian View of Science and Scripture" by Bernard Ramm or in the book "The Encounter Between Christianity and Science" by Richard Bube. Shorter articles which are of some value are published from time to time in the Journal of the American Scientific Affiliation.

I think it is useful and important for the discussion about the relationship between creation and evolution to be conducted openly and publicly and thus it is important for some of that discussion to be carried on in the pages of non-specialized publications. An article from a recent issue of The Journal of the American Scientific Affiliation does a good job of presenting the data from scientific study and respects the infallibility and authority of Scripture. This particular article is certainly not a reply to Mr. Coffin's ideas, but represents a quite different point of view than his.

It is obvious that I disagree rather strongly with the conclusions which were found in Harold Coffin's article. Your introductory comments led me to think that the article was written by someone with a Reformed view of Scripture, and I was disappointed to find that such was not the case.

I do think there is a real need for us in the Reformed churches to address some of these issues honestly and forthrightly and to discuss them in public press.

Clarence Menninga
Professor of Geology
Calvin College,
Grand Rapids, Mich.

CHURCH PAGE

Renfrew church goes to the fair

We'll call him Henry. Henry is a student at the University of Ottawa. Some time ago he took a philosophy course, and read with interest Bertrand Russel's *Why I am not a Christian*. Perhaps you are saying to yourself "Oh, that's too bad." But we see it as an answer to prayer and a reminder that, indeed, "God moves in a mysterious way His wonders to perform."

How was this an answer to prayer? The Lord did a new thing at the Renfrew County Fair this year. The Renfrew fair boasts of being the best fair in the Ottawa Valley, but we dare say that this year it saw a timely improvement. The Christian Reformed Church of Renfrew, Ontario, had a booth at the fair for the first time this past fall.

Our purpose, broadly stated was to present the Good News of Jesus to fair-goers. To accomplish this we talked with people, handed out Bible materials, and enrolled the fair-goers in Bible correspondence Bible courses. As many readers no doubt recognize, this was part of the Canadian Home Bible League's "Project Philip".

The uniqueness of our presence became apparent already as the booth was being set up. Asked the Kiwanis club man in the next booth, "What are you selling?" Our reply "We're not selling, we're giving". We distributed about a thousand copies of the Gospel of Mark, and about the same number of the children's story Bible, called "The Greatest Story Ever Told." And in a small way this dramatized the greatest story ever told: "God so loved the world that He gave" - and in His name we gave.

Along with the materials we also gave invitations to enroll in free Bible correspondence courses. Over a hundred adults, teenagers and children are now taking the correspondence courses. And that brings us back to Henry as one of the hundred. When we built our booth, and studied the Bible in preparation for our outreach, we were impressed by the fact that, to paraphrase the Psalmist, "Unless the Lord builds the booth, they labor in vain that build it." And so we prayed that for the glory of His name hearts would be opened to respond to His message and the courses offered. Henry walked up to us and announced that he wanted to enroll in our Bible study course. He had read Bertrand Russel, and now wanted to hear "the other side of the story." Oh, and could we give him a literal Bible in addition to the paraphrase? Indeed we could. May God grant him and many others, ourselves included, ears to hear indeed The Greatest Story Ever Told.

We also wish to say a special word of thanks to Mr. John Vander Boom, director of the Canadian Home Bible League, who twice made the better than 200 mile trip from Toronto, for his guidance and inspiration. Above all, we give thanks to God Who, true to His Word, gives far more than we thought to ask. (We asked for fifty enrollments and received twice that.) We thank the Lord also for the future which is in His hands. As a small congregation of 29 families we sometimes feel a bit of more than we can humanly chew, but we also knwo that the Lord will supply our every need through his riches in Jesus Christ. Praise to Him!

Rev. Joe Veltman,
Renfrew, Ont.

Edmonton Reformed church plans large addition

At a historic meeting on Thursday October 6, 1977 the congregation of the Emmanuel Community Reformed Church of Edmonton, Alta, voted to build a sanctuary and additional educational facilities.

Since 1964 when the first phase of a building program started there have been various suggestions and plans to start with the second phase. The general opinion of the congregation is that this is the time to build!

The Emmanuel Church has committed itself to church growth. Some examples are multiple staff, adult education, bus ministry, evangelism programs, and outreach to the community.

The new building committee, Hennie Veldhuizen, chairman, has been active in the last year and a half trying to determine from organizations, committees, individuals what were felt were some actual and projected needs five years from 1977.

The consistory and the new building committee met on September 28 and in a unity of spirit it was decided to recommend to the congregation to build a sanctuary and additional educational facilities which was approved on the October 6 congregational meeting.

The proposed addition includes a sanctuary seating 300 on the ground floor and 100 in the balcony, chancel, choir seating for 50, consistory room, foyer, administrative offices and eight additional classrooms.

The cost is estimated at $500,000 with furnishings which may require an additional $100,000 for a total of $600,000.

Rev. Arthur Zeilstra

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BOX 216, STATION R,
TORONTO, ONT. M4G 3Z9**

CHURCH NEWS

CHRISTIAN REFORMED

Called

-to Toronto (Second), Ont., Rev. Stuart Pastine of Lynnwood, Wash.

- to Wyoming, Ont. Rev. Gerald Vanden Berg of Manhattan (Bethel), Montana

Declined

-to Georgetown, Ont., Rev. Peter Van Egmond of Abbotsford (First), B.C.

New clerk

Renfrew, Ont.—Gerald Vander Ploeg, R.R. 5, Renfrew, Ont.
Taber, Alta.—Garth Bekkering, P.O Box 2136, Taber, Alta. T0G 2G0

Secretary of deacons

Ottawa (Calvary), Ont.—Larry Joldersma, R.R.2, Cumberland, Ont. K0A 1S0

New treasurer

Renfrew, Ont.—Hank Sukkel, Main St., Cobden, Ont.

Available for call

The consistory of the Bellevue Chr. Ref. Church of Bellevue, Alta. and classis Alberta South declare that Rev. Ed Holkeboer is available for call to one of our churches. The consistory and classis recommend the brother for a call.

New address

Rev. S.A. Van Daalen, 4701 Hamer Ave., Terrace, B.C. V8G 4B1

Children's hymn book

A committee has been formed to prepare a children's hymn book for use in church, home and school, for ages four through twelve. The hymns to be used must be Reformed in character, and music and lyrics must be compatible as well as be suitable for children. Scriptural songs and Bible story songs will be used as much as possible.

If a project similar to this is under way somewhere, let us know so that this work will not be unnecessarily duplicated. Currently on the committee are J. Bos, Rev. John Koole, C. Kruisselbrink, J. Bakelaar, W. den Haan, H. Huiskamp, J. Maas, N. Oldengarm and L. Van Harten. Meetings are held in the Guelph, Ont. CRC. Anyone interested to help please contact Mrs. N. Oldengarm, 253 Water St., Guelph, Ont. N1G 1B6

SPECIAL NOTICE

You are cordially invited to meet and hear

President of Calvin College

Dr. Anthony Diekema, Ph.D

When: Friday, November 18, 1977 at 8 p.m.

Where: Immanuel Chr.Ref.Church, Mohawk Rd.& West 5th, Hamilton, Ont.

sponsored as another educational activity service by

The Canadian Christian Education Foundation
2389 St. Frances Drive, Burlington, Ont. L7P 1V3

For further information contact Fred Vander Velde at (416) 637-3694

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For further information, contact:
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100 Main St., E. Apt. 2202
Hamilton, Ont.
L8N 3W7

Evangelical and Reformed News Services keep us informed

Calvinist Contact has subscribed to the Canadian Church Press news service. This service consists of news out of Canadian churches and is designed to keep you as reader informed of what is going on within various denominations within the Christian community. The paper uses three Christian news services; Evangelical Press [EP], Canadian Church Press [CCP], and Reformed Ecumenical Synod news service [RES].

Anglicans elect northern archbishop

REGINA, Sask. (CCP)--A bishop whose diocesan organization is so small that his wife serves as his secretary has been elected archbishop and metropolitan of Rupert's Land, the largest ecclasiastical province of Canada.

Frederick Hugh Wright Crabb, 62, bishop if Athabasca diocese in northern Alberta, was elected on the third ballot by the provincial electoral college. The 31-member college represents all of the 10 dioceses in the province.

The new archbishop succeeds Archbishop G.F.C. Jackson of Qu'Appelle who retired in September.

One of Archbishop Crabb's first actions following his election was a telephone call to arrange a job interview with a secretary to assist him with his duties. His work as a diocesan bishop covered 400,000 square miles, including the Mackenzie River district and much of the Norhwest Territories. His new territory as the metropolitan of Rupert's Land increases his jurisdiction, over the entire area from the Ungava district of northern Quebec to the eastern border of the Yukon. It includes northwestern Ontario and all of Manitoba, Saskatchewan, Alberta and the Northwest Territories.

"My immediate reaction is panic, just plain panic," said Archbishop Crabb following his election.

Protestants turn down Catholic monastery

CAVAN, Ont. (CCP)--The Cistercian monks, who tried to establish an English-speaking monastic community near Peterborough, Ont., have decided to choose another location for their first Ontario settlement, possibly near Toronto.

Daily newspapers reported strong anti-Catholic feeling in the community where the monks proposed to establish a monastery.

Father Justin Guibord, a spokesman for the Cistercians, said in a telephone interview from Oka, Que., that there were two reasons for the Order's decision to look for a site elsewhere: local objections to the proposed monastic site in Cavan Township and the price was "a little high".

"When we saw we had these difficulties," he said, "we decided to look at other properties...even before receiving an answer from Cavan Township council."

The council had been asked to approve rezoning of a 276-acre farm to allow the establishment of a monastery. Council rejected the request.

Extensive press reports have indicated that Cavan Township residents - almost all Protestant - simply did not want a Roman Catholic institution in their midst.

Councillor Joe Thompson is reported to have said that Cavan "is a Protestant township and it shall stay like this." The monastery was to have been for English-speaking monks. The original Oka monastery in Quebec is well known for its cheese.

School revolution coming in Newfoundland?

ST.JOHN'S, Nfld. (CCP)--The United Church hopes for discussions with other denominations this fall on giving up administrative control of the province's schools to the provincial government. Until now, all Newfoundland's schools have been under denominational school boards.

Newfoundland Conference approved a recommendation at its June meeting to give up such responsibilities as administration of capital grants, regulating boundaries and overseeing teacher certification. It agreed to concentrate instead on influencing the quality of education.

A system adopted in 1969 integrated several denominations for the purpose of school administration but (according to a Conference task force) lessened the influence of the church over educational policy.

Anglican archbishop R.L. Seaborn said at the time of the United Church decision that his church remained committed to the present system, and a United Church spokesman says the church won't pull out unilaterally. But he says he thinks other denominations will agree with much of the United Church task force report once they have examined it.

Lutheran hymnal gains approval

WINNIPEG, Man.(CCP)— The New Lutheran Book of Worship has been approved for official use in the Lutheran Church in America (LCA) and in the Evangelical Lutheran Church of Canada (ELCC).Endorsement carne in actions of the LCA executive council and the ELCC Church Council last month. Similar approval was given in August by the Church Council of the American Lutheran Church (ALC). The Lutheran Church-Missouri Synod (LCMS) at its July convention delayed decision until its 1979 convention.

Continued on page 6

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News Services keep us informed

Continued from page 5

Mennonite centre preserves heritage

WINNIPEG, Man. (CCP)--The sod-turning service for a new Mennonite Heritage centre was held on Sunday evening, August 28 on the campus of Canadian Mennonite Bible College.

In his brief remarks prior to the sod-breaking, Gerhard Lohrenz, a long-time advocate of such a facility, noted the Mennonite community's too-frequent disobedience of the biblical command to communicate its heritage to its children and later descendants. "We the present generation," he said, "propose to remedy the situation."

Lohrenz described the new structure as "a centre for the study of the past, but visualizing this as something that belongs also to the present. It is," he went on, "to enable us to understand and appreciate our problems of today more intelligently...to lead to a constant re-examination of our private and public life...to give us a greater vision for the future...and to produce a longing for those things that are pure, true, honorable, just, lovely and gracious."

Milk can controversy grows

KITCHENER, Ont. (CCP)--The Mennonite Central Committee provincial office here is receiving many calls from constituents, both pro and con, on its involvement in an attempt by Amish and Old Order Mennonites to gain exemption from a new regulation by the Ontario Milk Marketing Board. The regulation, effective October 31, forced the conservative groups to deliver milk in bulk, or to get out of the dairying business.

Some calls say the church should not meddle with the OMMB; others encourage the Mennonite offices to get more involved.

The issue stems from the resistance by conservative groups to install the required electrical power in their barns for quick cooling of milk for bulk delivery. They now ship their milk in cans.

Elven Shantz, who in the past three decades has represented the Amish and Old Orders on many occasions when government regulations threatened to trample their beliefs and practices, told representatives of these groups again in a recent meeting that they should be much more bold in stating their case.

"We have been too reticent to say why we believe what we believe," he told them. "Even if we are called upon to witness to our faith in a court of law," he said, "we should not hesitate to take that opportunity. You are not seeking damages from or advantages over anyone. You should see this simply as an opportunity to witness to your faith."

The groups have made it clear they are not objecting to meeting quality standards for milk, one of the objectives of the new regulations. All they want is a chance to meet the health standards set without assistance of electrical refrigeration.

One Old Order farmer indicated that over the past number of years he has consistently shipped Pool 1 milk (first quality table milk) that tested at only one-tenth of the allowable units of bacteria content. This is better than most bulk shippers attain.

by Rev. Ralph Heynen

PASTORAL COUNSELLING

Non parents

Every once in awhile there is a new organization that springs up. Some of them are good and some are ridiculous. You find organizations in almost every area of life. People who are divorced, people who drink, people who gamble; the wives of those who gamble or drink. But here is a new organization called NON, an organization for non-parents, the idea being that it stresses the fact that it is perfectly alright for parents not to have children.

The executive secretary of this, a married gal by the name of Carol Goldman has two children of her own and she said, "We wanted children and we had two. But the thing I have in mind is that people say, 'You ought to have children.' " Mothers-in-law or mothers of married couples will say, "When are you going to make me a grandmother?"

There is a new term that is being used and that is "going kidless", going without kids, and she wants people to have that kind of option. She said, "I was originally a social worker and I saw delinquent children, neglected and abused children, children who were sexually abused. I guess I woke up to the fact that maybe a number of people should not have children. Most people love their children, but you can still love your children and hate being a parent. Or, you can feel guilty about the fact that you don't have children because of the fact that people will say, "That's being selfish, that's being self-centered."

I hope none of you join that organization because of the fact that it stands for something that I don't particularly like.

One mother said the other day, "We have five wonderful children and we're very happy with them but then when I read the statistics in the paper and read about how many children are hungry and of people in want, I get a guilty feeling for having had five children." This seems to be rather common among young couples today. When we talk with people before marriage, this is a subject that ought to be discussed. In premarital counselling a couple is often rather idealistic.

There is truth in the fact that there is a danger of over-population. The rate of infant mortality is declining, the life expectancy of all of us is increasing, so there will be an increase in population. In some countries the rate of over-population is dangerously high. Take a country like India for example, there are too many mouths to feed and this causes great problems of food distribution, of housing and the use of land. The number of people living on farms has dropped to less than 6 % of the total population. If cities continue to spread as they do there will be less land under cultivation in the future.

Even though all these facts are true, I find it hard to accept that somebody would join an organization for non-parents because it is contrary to all of the laws of nature as well as contrary to the laws of God. There are some people who cannot adequately care for three children. They cannot provide a stable emotional setting for them. Then there are other parents who can handle six or seven of them without any problem. If Christian parents are well able to give good care to a good sized family, if both mother and father feel comfortable in such a situation, I see no reason why they should feel guilty. The Bible often stresses that a family of many sons and daughters is considered to be a blessing and I'm not so sure that things are supposed to be different today, I'm happy that I was reared in a good sized family because the interaction between brothers and sisters can be one of the finest training grounds for constructive living.

I do feel that it's important to stress that it's not the number of children, but the quality that counts. Some parents can provide for seven or eight children and do so very effectively. Others cannot. It's a question of how well are you able to provide for them? I don't mean how well can you dress them, feed them, or how much money you have so you can care for them, but I like to think of the fact that you can bring them up in a good stable , emotional environment where you have strong sons and daughters who are well able to put up with the rigors of life and well able to face the dangers that are ours today and that are going to be even more so in the future.

This whole matter of population in this world is one that has been passed off so easily. We go to India and see forced sterilization of both men and women in order to cut down on the population. This whole situation has backfired a little bit. The people who were in authority and who were doing this have gotten out of office. When a thing like that gets going in a country there is a real danger. I think we have to leave this matter to the individual conscience of the parent. No one can tell how many children you ought to have or how many children somebody else ought to have. Surely no government should be able to tell us that nor should the church be able to tell us that, but we ought to follow our conscience and not allow ourselves to be swept along with this kind of thing.

There is a lot of discussion about the illness of unwanted pregnancies in the debate about abortion. A good deal of this discussion has gone far beyond the standards that have been set by God, both in His creation ordinances and in the guidelines given in the New Testament. God has laid down certain very definite laws about this whole matter of bringing forth children and bringing up children in the world today. We ought to look there for guidance rather than to look toward an organization that plans how many people there are going to be in the world twenty years from now.

It's rather striking that in spite of all of the emphasis on birth control and planned parenthood, the population continues to increase. They were hopeful that by 1980 we would have zero population growth. Then suddenly for some unknown reason there is a population explosion. It's hard for us to plan, and as Christian people we ought to look at this matter from the standpoint, not of an organization that talks about non-parents or about this whole matter of unwanted pregnancies, but what does God want us to do? In the family we're not just dealing with a number of mouths to feed and feet that need shoes, but we're dealing with individual hearts, minds and souls. We bear the responsibility for these youngsters spiritually, emotionally, and physically but always looking up to the wonderful promises that God has given us to help us in this great task of bringing up the next generation. We ought to accept these promises in faith.

THOUGHT FOR THE WEEK

Jesus tells us, "A good man out of the good treasure of his heart brings forth that which is good. An evil man out of the evil treasure of his heart brings forth evil. For out of the abundance of the heart the mouth speaketh."

The Dutch Government and abortion

Part 2 of 2

by Remkes Koolstra D.Th.

Let us look at the values involved in the Dutch government's decision concerning abortion. Why, in a democratic society, did the CDA at one point decide, that they could not go along with the majority rule? "We must veto legislation of abortion on demand, even though it be demanded by the majority of the people (which itself is at least questionable). A referendum on this matter might have resulted in some surprised faces."

The values

I begin with a word about the value of the debate as such. When I was in The Netherlands I was thankful that since abortion had become a matter of legislation and of the possible formation of a new cabinet, the whole nation became vitally involved. Every Dutchman and every Dutch woman was forced to think about the value of unborn human life.

On Wednesday, August 24, Mr. Van Agt stated in his press conference that there was a great unanimity within the circles of the CDA. It is important that Christians do agree on the issue of respect for life, also the unborn life. (Ps.139) That this agreement was present within the bosom of the newly formed CDA in which Roman Catholics and Protestants work together is something to be thankful for. It may be that the CDA itself had a chance to grow up and to live.

Someone wrote: "Van Agt said yes to the unborn child, but no to the Queen." Of course, we don't know how Queen Juliana herself thinks about this matter. We know that Van Agt and the CDA thought that obedience to God was more important than the formation of a majority government.

The socialists accused the Christians that in this matter they promoted political chaos. In a democracy one must finally agree with the majority. No political party can claim that they have the ultimate truth. Our principles are fine, but they can only work within the rules of democracy and only in as far as the wellbeing of the social reality allows this. In democracy majority rules. Yet, this is at the same time the weak point of the socialist position. Who knows that the majority is right? Does not Scripture teach us that in this world we will have persecution?

Others have said that the CDA was a bit old fashioned. The times are changing and we are changing with the times. Soon we will need no more doctors for safe abortions. Soon a woman will be able to do it herself.

The editor of the "Leeuwarder Courant" (who is an excellent man with good insights) says that it can be compared with the discussion on cremation. He writes: "Also in regard to cremation people from the confessional part of the population did not want to come through with "dirty hands". They did not want to have any part in the legislation on cremation, but stared stubbornly in another direction. With abortion it is the same thing all over again."

But is it? We have always believed that people whose bodies are burned to ashes can still be raised by God. Yet, who can take away the guilt of the murder of small human beings? What they do with my dead body does not matter too much, but we are certainly responsible for those unborn human beings unable to defend themselves.

All this leaves us, however, with a final point, a most difficult point. It is O.K. that I am against abortion and detest it, but...may I enforce my opinion on others? Is it right for me as a legislator to refuse abortion to those who do not find any fault or sin therein? I may think and believe that God forbids abortion, but what is my responsibility as a lawgiver towards those who do not consider the fetus to be human? What is my right to put such pressure on the evolutionist who considers the unborn child to be a blot of protoplasm which he may freely destroy?

If a Christian is against soccer competitions on Sunday is he justified if he works out legislation that prevents others from participating in such Sunday activities? We know of Christians who have done such things and made it impossible for non-Church people to be engaged in meaningful sport activities on Sunday. Yet, with the abortion debate things are definitely different.

The 'Friesch Dagblad' gave me the clearest picture of the debate (even the Leeuwarder Courant admitted that Friesch Dagblad took away every veil from the issue) when it wrote:

Christenen beschouwen Gods geboden niet als een lastige dwingelandij, maar als een voorwaarde voor een bevrijd leven. De geboden zijn er niet om de mens dwars te zitten, maar om hem te bevrijden van destructieve machten. De christen gelooft, dat de mens ten diepste gelukkig wordt als hij leeft in overeenstemming met hetgeen het evangelie leert.
De christen is er van overtuigd dat de bijbelse geboden bedoeld zijn om heil te brengen. Alle andere wegen zijn heilloos. Het welzijn van de individuele mens en van de hele samenleving ligt ten diepste verankerd in de bijbelse boodschap voor het menselijk leven.

I translate this as follows: "Christians do not think that God's commandments are troublesome compulsion, but they are the prerequisite for a liberated life. The commandments were not given to thwart a man, but to deliver him from destructive powers. The Christian believes that man can ultimately only be happy if he lives in accordance with what the Gospel teaches.

"The Christian is convinced of the fact that the biblical commandments are intended to promote people's wellbeing. All other ways are pernicious. The wellbeing of the individual human being and of the entire society is ultimately anchored in the biblical message for human life itself."

It is in this light that the refusal of the CDA to work out a democratic solution of the abortion issue has to be evaluated. In other words: in the abortion debate there is no democratic solution. The only thing that really matters is obedience or disobedience to the laws of the Living God. Thank You, God, for You are my Light and my Life.

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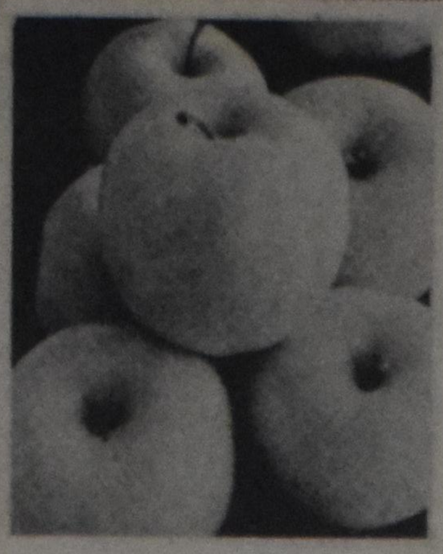


Harvest 1977

The farmer sowed his seeds of grain.
And the good God gave sun and rain.
The carpenter built farm and house,
Made living for himself and spouse.
The officeworker earned his money,
Whether it rained, whether 't was sunny.
The jeweler made from his store
A gain he never made before.
And so we can go on and on,
With tales of all through work we won.
The church did grow, a school was built,
We really dug it to the hilt.
Though prices raised and all got dearer,
Still poverty seems not much nearer.

However, striking is to me,
When farther than our land I see
In many countries failed the rice;
Poor people could not pay the price
For daily food and thus they died
A painful death in the great fight
For bare existence, and we might
Well ask what were they living for?
To die away, wretched, sickly, poor?
Also of many wars we read:
Many a people was shot dead
And many Christians offered all
Because they listened to God's call:
Never forsake me as your God,
Soon I will change your fearful lot.

The farmer sowed his seed of grain,
And the good God gave sun and rain.
The office worker got his money,
Whether it rained, whether 't was sunny.

And now we know there is one God,
In Whose hands are our lives and lot.
But we can really understand,
Why in our great Canadian land
We have so much, while millions die,
Where rain quits falling and the sky
Does parch the soil from day to day,
So that no longer life can stay?

No, never can we understand,
Why God changed lot from land to land.
But, please, do understand my friend,
That we are not a better brand,
And that not through our heavy toil
We got those blessings from the soil.
Oh no, 't is grace, and grace alone,
That God has given as He's done.
And though we might get even more,
We are still sinners to the core.

't Is only grace that saves our souls,
't Is only grace that built our schools,
't Is only grace that gave us life,
That grace earned by our Jesus Christ.

What we can say, how can we thank
A God Who is too high of rank,
To bring Him glory in a way,
That for His holy face can stay?

But, praised be God, Who through His son,
Can understand our weakened bron
From which our words, though mixed with sin,
Can touch His heart and take them in.

And thus, God, though we did not earn
One of Your blessings, still we yearn,
To say you for the year we had:
A simple, heartfelt: Thank You, Dad!

Fred Knetch, Stratford, Ont.

Editor: Pete Layer

Let's Play Chess

Results: 1976 Finals
D.Verkuyl ½ (1½) J.Vander Geest ½ (2½)
It's a close race in the finals with one point separating 3 top contestants. One other finalist should be playing all the others now. I can look forward to seeing some exciting games!
1977 Group A.
P. Lamain 0 (0) J. Vander Geest 1 (1)
No one is out of the running in this group. With one game to go, all three players could be tied for first place soon.
GAME: KING SIDE ATTACK

The following surprising game is quick-moving and exciting. Each player castles on opposite sides and Black manages to coordinate his attack very well. White seems to do all the right things, but ....

White	Black	White	Black
P.W. Lamain	J.V.d.Geest	P.W.Lamain	J.V.d.Geest
1. P-QN3	P-K4	6. B-K2	B-K3
2. P-K4	B-B4	7. P-B3	N-B3
3. P-Q3	P-Q3	8. O-O	P-Q4
4. P-KR3	N-QB3	9. QN-Q2	Q-Q2
5. N-KB3	P-KR3	10. K-R2	O-O-O

The stage is set. Pawn rushes will begin soon. White seems to have a better chance to do that although his pieces are a bit cramped.

11. Q-B2	P-KN4	14. P-N5	N-K2
12. N-KN1	P-KR4	15. P-QR4	N-N5 ch.
13. P-QN4	B-Q3		

Watch Black's pieces come into action!

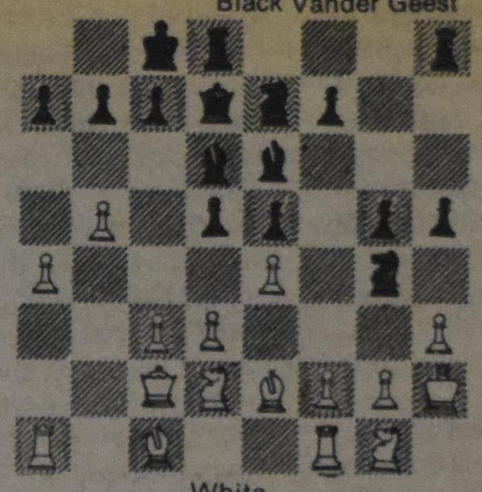
White	Black	White	Black
16. K-R1	B-QB4	20. K-N3	B-Q3
17. N-N3	NxP	21. P-B4	QPxKP
18. K-R2	N-N5 ch.	22. PxP	P-KB4
19. PxN	PxP ch.	23. B-QR3	

Black's attack seems to have almost halted.

23.	P-B5 ch.,	31. K-Q1	NxP
24. K-B2	P-N6 ch.,	32. RxN	RxR
25. K-K1	BxB	33. Q-B3	Q-Q3
26. RxB	P-N5	34. N-B1	Q-B4
27. R-R1	N-N3	35. KN-K2	RxN
28. R-Q1	Q-K2	36. NxR	P-N7
29. B-Q3	R-R7	37. R-N1	P-B6
30. R-Q2	N-R5		

White resigned a few moves later. Black effectively deployed more troops to force his pawns to advance even though he was a piece down and had a doubled pawn. It was important for Black to move quickly before White could rip open the Queen side. White's cramped pieces bothered him throughout the game.

Black Vander Geest



White

Chess by correspondence 1978

Ten contestants have entered the sixth annual Calvinist Contact Chess Championship. They have been divided into three semi-final groups. Each contestant should have received at least one game score sheet and two personal scoresheets.

Group E: S. Dijkstra, Langley,B.C.; J. Eisen, Renfrew, Ont.; D.Verkuyl,Whitby, Ont.
Groups G: B. Dikland, Brockville, Ont.; W.R. Boer, Simcoe, Ont.; P.W. Lamain, Trenton, Ont.; K. Medslar, Nashville, TN.
Group H: K. Amsinga, Strathroy, Ont.; G. Otten, Beamsville, Ont.; J.Vander Geest, St.Thomas, Ont.

The rules are as close as possible to over-the-board chess.

1. Once a legal move has been made (sent) on the game scoresheet, it cannot be changed.
2. You must sent a move within 2 days of receiving your opponent's move. For example: If you receive a move on Thursday, you must have the reply in the mailbox by Saturday. If you are ill or on holidays, please send a note to him instead.
3. The winner notifies me with the game sheet included. If it is a drawn game, White should write.
4. You may consult any book, but no other person.
5. Use standard English notation. If your moves are ambiguous, your opponent may legally make the wrong choice.
6. Tie-braking will be decided on the least number of moves played in all the games.
7. Games not finished by June 30, 1979 will be judged.
8. Any disagreements will be judged on the written evidence sent to me.
9. If you and your opponents wish to use other methods to indicate your moves, you may do so. However, I have seen from previous years that disagreements are more likely to develop.

Hope you all have a good time with the 1978 correspondence games!

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ANNE HUTTEN

"Let us grow calm, serene, gentle." At Women's Institute we stand together and say the Mary Steward Collect in unison. Calm and serene is something that's hard to be even in the supposedly peaceful atmosphere of the Annapolis Valley.

During apple season when there are seven or eight pickers in the orchard, all needing their bins moved and advice on which tree to pick, things get extra hectic. The tractor runs non-stop all day long. Mostly Bill - sometimes the hired boy - and I take over when barn chores are being done. We haul the 700-pound bins out of the orchard and to a central location for loading on a truck or to the neighbor's cold storage building. The first category goes to one of our three processing plants, for conversion into sauce, pie filling or juice. The rest will be packed all fall and winter into three and five-pound bags. (Not metric yet.) We're doing our own trucking this year with an ancient five-ton Ford. When it's my turn to drive that contraption, I usually come home tired. Back in the good old days they didn't know about power steering or brakes.

• • •

As for Women's Institute, I don't know how many of you are familiar with that organization. It's strictly a rural group , with branches all over Canada, and affiliation with ACWW, Associated Country Women of the World. We have very relaxed evenings, mostly with one set pattern. The business meeting comes first, and we discuss matters pertaining to the community, especially the community hall. This is our special project - to keep the hall in good shape so that it can be used for clubs, scouts, Sunday School, exercise classes, sewing classes, and any community activity which comes up.

We hold rummage sales, cater to weddings, throw showers, and sell cookbooks. As a result, the hall boasts excellent floors, paint inside and out, a good roof, and new windows when vandals throw out the old ones. Other projects this year include a daily, three-week swimming class for kids of all ages, the first ever held at our Lake. Over eighty youngsters learned at least the rudiments of the art.

The W.I. programs often feature speakers, or slides by a member who has been to Moscow and Egypt and Turkey and all those colorful places that most of us never get to. Tea and snacks form the highlight of the evening - often it's the only time we see our neighbors all month long. Here is where we find out who's getting married, who's having babies, who's collecting unemployment after working only eight (twelve?) weeks, and in general keep up-to-date.

• • •

One recent speaker at W.I. did a good job of exemplifying the speech patterns of rural Nova Scotia. She was reporting on the provincial rally held in Truro, and her talk was peppered with Bluenose expressions. "They didn't have no break between the two sessions"..."them home economists" ..."we didn't know nothing about that"..."them cookies was some good!"

Teachers here must often tear out their hair by the handful during English classes. It is impossible to get away from poor grammar. Even our very own sons, in spite of my million corrections, insist on using "ain't". Our conversations may run as follows:

"Mom, Timmy doesn't got no homework today, and ..."

"Doesn't have any."

"Doesn't have any. He got no homework, and I got to do seventeen pages and it ain't fair!"

"Isn't fair."

"That's what I said! He ain't got none, and ..."

• • •

At this time of year it would be fascinating to go door to door in this community and ask to see everyone's preserves. I once wrote an article on the squirreling away of food for the winter, and ran into one lady who routinely jars at least five hundred quarts and pints. She also fills a large freezer with fruits and vegetables, and a second freezer, supposedly for the meat supply, gets the overflow.

Pickles and relishes are real big; so are jams and jellies. If you could come to our annual community potluck supper you'd see what I mean. Numerous dishes with sweet, spicy and sour relishes and pickles, really mouthwatering alongside baked beans that have been simmering for ten hours in a slow oven, and with homemade brown bread. We have some marvelous cooks, and most use "down cellar" as a fulltime standby source of food.

Blueberries and cranberries are grown heavily here, and both are used widely in recipes. My neighbor's turkey stuffing you'd have to taste to believe. Something to be said for the old ways.

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De Bijbel en de bejaarden

Wat heb ik Psalm 71 vaak voorgelezen als ik "oude mensen" die aan huis of aan bed gebonden waren, opzocht. Er staat boven in de nieuwe Nederlandse vertaling: Here, verlaat mij niet in de ouderdom. Hoe blijkt uit deze psalm dat er nog steeds een doel bestaat voor de bejaarden. Toen iemand mij eens vroeg :is er enig doel in dat ik zo oud word? heb ik deze psalm voorgelezen. Het begint al zo mooi: Bij U, Here, schuil ik. En even later : Want Gij zijt mijn verwachting, Here, Here, mijn vertrouwen van mijn jeugd aan; op U heb ik gesteund van de moederschoot aan, van het ingewand mijner moeder zijt Gij mijn helper. Verwerp mij niet ten tijde van de ouderdom; begeef mij niet, nu mijn kracht vergaat. O God, Gij hebt mij onderwezen van mijn jeugd aan, tot nu toe verkondig ik Uw wonderen; wil mij dan ook tot mijn ouderdom en grijsheid, o God, niet verlaten, totdat ik dit geslacht Uw arm verkondig, aan ieder die komt, Uw sterkte!

Daar hebt u het doel van de ouderdom: dat ik dit geslacht verkondige Uw arm, en aan de komende generatie Uw sterkte. Ik zal de machtige daden des Heren verkondigen, Uw gerechtigheid vermelden, de Uwe alleen. Zo spreekt de gelovige bejaarde, hij of zij heeft maar één doel in de ouderom: de machtige daden des Heren te verkondigen!

Toen een oude man op zijn sterfbed lag en ik hem bezocht vroeg ik hem: Hoe is het nu met u nu u zo ziek bent? En zijn antwoord was: Goed! Toen zei ik: kun je er niet wat meer van zeggen? Toen zei hij: ja, dat kan ik wel. Ik heb de Here atijd vertrouwd van mijn jeugd af, en nu ik sterven ga blijf ik op Hem vertrouwen. De Here was altijd voor mij een genadig God, en ik weet dat Hij dat nu ook voor mij is in het gezicht van de dood. Ik ben verlost, God heeft mij welgedaan.

Nu, daar kunnen we het wel mee doen. Als al onze bejaarden zo de machtige genade van de Here verkondigen in het aangezicht van de dood, kunnen de jongeren die hen horen, zeggen: wij willen ook zo wezen, hun zonen niet ontaard, en zingen: faith of our fathers, o, how our hearts beat high with joy, whenever we hear that glorious Word!

De Bijbel heeft ook rijke beloften voor de bejaarden. In Jesaja 46 vraagt de Here ons aller attentie: Hoort naar Mij, huis van Jacob en geheel het overblijfsel van het huis van Israel, die door Mij gedragen zijt van moeders lijf aan, opgenomen van de moederschoot af. Tot de ouderdom ben Ik dezelfde en tot de grijsheid toe zal Ik u torsen; Ik heb het gedaan en Ik zal dragen, Ik zal torsen en redden! En is het niet juist dat wat wij altijd moeten doen, jongeren en ouderen: ons vastklemmen aan de beloften van God, daarop alleen hopen. Hij heeft gezegd: Ik zal u niet begeven en Ik zal u niet verlaten. En Jezus zei: Ik ben met u al de dagen, tot aan de voleinding der wereld.

Toch valt het niet altijd mee om oud te worden. Soms vindt u uitdrukkingen in de Bijbel die een zekere droefheid uitspreken over het ouder worden. Zo staat er b.v. geschreven over Izaak dat hij eens zei tegen Ezau: Zie toch, ik ben oud geworden, ik weet de dag van mijn dood niet. En later heet het: En Izaak gaf de geest en stierf, en hij werd tot zijn voorgeslacht vergaderd, oud en van het leven verzadigd, en zijn zonen begroeven hem. Zo staat het er ook van Abraham: hij stierf in hoge ouderdom, oud en van het leven verzadigd! Over David wordt ook zo gesproken, en over Jojada. Van Isai wordt gezegd dat hij in David's tijd al hoogbejaard was! Misschien speelt hier de oude vertaling mij parten, omdat die in zekere zin droeviger uitdrukkingen gebruikt als b.v. oud en zat van dagen; of, hij stierf in goede ouderdom, oud en des levens zat; een man, oud, afgaande onder mannen. Als je schrijft: hij was van het leven verzadigd, of, hij was er zat van, en hij was "over the hill" dan zijn dat geen uitdrukkingen die veel vreugde verraden over het bereiken van een vergevorderde leeftijd. Er zit iets van smart in, iets van het gevoelen: ik heb nu genoeg van dit leven. "Wat daarin onze trots was, is moeite en leed" Psalm 90:10.

Als er niet meer is dan is het niet goed. Er moet meer zijn, er kan meer zijn: er kan zijn een kinderlijk vertrouwen op onze Hemelse Vader, dat Hij ons aan het eind van dit leven opneemt in Zijn eeuwige heerlijkheid. Het kan zijn: van zorg en strijden moe; als het hogere loflied er dan ook maar is, want dat mag zeker niet gemist worden.

J. VanHarmelen

Schetsen over het Boek Job

Door Rev. Anthony De Jager

III. Job's lijden verzwaard door slechte troost.

Job 5:17-27

A. De vrienden van Job. (2:11-13)

Drie speciale vrienden van Job komen hem vertroosten. We merkten reeds op in de vorige schets dat ondanks hun goede bedoelingen hun troostwoorden wel het een en ander te wensen overlieten. Dat komt door hun verkeerde toepassing van de Oosterse "wijsheid": ze bijten zich vast aan het thema: Je krijgt wat je verdient; loon naar werken; conclusie: vriend Job moet wel zwaar gezondigd hebben, anders zou God hem niet zo enorm straffen. Daarin beschuldigen ze niet alleen Job, maar ook God Zelf en tonen ze een heel verkeerde visie op de gerechtigheid van Job en tevens op Gods gerechtigheid.

Job van zijn kant blijft zijn onschuld betuigen, en gaat zelfs zover, dat hij de Here beschuldigt van onrecht. Zo krijgen we de onvruchtbare situatie, dat de vrienden zeggen: Job is schuldig, en de Here is rechtvaardig; terwijl Job antwoordt: Ik ben onschuldig en de Here is onrechtvaardig. Dit alles wordt uitgewerkt in de hoofdstukken 3 tot 31 (met uitzondering misschien van hoofdstuk 28). Drie keer krijgt elke vriend het woord met zijn schrale troost, terwijl Job telkens van antwoord dient.

Het is niet aan te bevelen, om al die hoofdstukken één voor één te bespreken in vereniging of in bijbelstudiegroep. Het is natuurlijk altijd goed om ze persoonlijk te lezen. Want al schieten deze hoofstukken in troost te kort, toch bevatten ze rijke waarheid ten aanzien van God en de verhouding van de mens tot God. Ook zien we in die hoofdstukken b.v. Job als de oud testamentische profeet van de beloofde Losser (9:33, 16:19, 19:25).

Ten aanzien van de gesprekken tussen Job en zijn vrienden zullen we ons beperken tot hoofdstuk 5:17-27, dat ons een typisch voorbeeld geeft van de denkwijze van Job's vrienden en hun methode van troosten.

B. Juiste woorden, slechte troost. [5:17-27]

a. De zegen van de kastijding: (vs.17 en 18)

In deze verzen is vriend Elifaz aan het woord. Wat hij in deze twee verzen zegt, is volkomen waar: vergelijk Hebreen 12:6. Het is een vader, geen vreemde, die de kinderen opvoedt en tuchtigt. Achter tucht klopt een liefdevol Vaderhart. Bovendien is het gewenste resultaat van kastijding en tucht correctie en een beter leven. Het werkt ten goede.

Maar in dit verband passen deze woorden niet. Er is meer aan de hand dan kastijding door God: Op Job's rug wordt slag geleverd tussen God en satan, en Job moet de superioriteit van God in deze strijd belijden. Daar heeft Elifaz geen oog voor. Hij confronteert Job heel gevoelloos met een algemene waarheid uit het Woord van God, een waarheid die het in dit verband niet doet!

b. De welvaart van Gods kind:

1. God redt altijd: v.19: Dit is een zgn. "getalsspreuk", die iets onbeperkts, oneindigs aanduidt; dus hier: de Here redt Zijn kind uit alle noden. (zie b.v.Ps.34:7)

2. Uitredding uit allerlei nood: v.20-22a: In bloemrijke en verheven taal laat Elifaz zien hoe Gods kind bewaard blijft in allerlei rampen en gevaren: In hongersnood (geen ongewoon iets in het Oosten) komt hij niet om (vgl.Ps.33:19); in de oorlog sneuvelt hij niet (vgl.Ps.91:7); door laster wordt hij niet getroffen (vgl. Matth.5:11); voor verwoesting hoeft hij niet bang te zijn (vgl.Ps.91:1-6).

Dit is schrale troost voor Job in zijn misere, hoewel het zeer waar en troostvol is, dat honger en oorlog, en andere rampen Gods kinderen wel kunnen treffen maar niet kunnen scheiden van de liefde Gods in Jezus Christus (lees Rom.8:35-39!) en van het delen in de uiteindelijke overwinning van Christus. Met Hem zijn wij meer dan overwinnaars!

3. De mens in harmonie met de natuur: vs.22b-23.

Gods kind hoeft niet bang te zijn voor wilde dieren; die doen hem niets, maar leven in vrede met hem. Stenen op het land zijn geen bedreiging en doen niets af van de vruchtbaarheid en de productie van het land. Dit alles lijkt op het paradijs. Zo leefden Adam en Eva met de dieren en in harmonie met de natuur. De tweede Adam Jezus Christus, was met de wilde dieren in de woestijn, toen hij de verzoekingen van satan afgewezen had (Markus 1:13). Vrede tussen mensen en dieren, dat is het beeld van de Shaloom, het vrederijk van de Messias (zie Jesaja 11:1-10!). Toekomstmuziek!

De narigheid van Elifaz is echter, dat hij het eschatologische naar het heden trekt (wat Jesaja niet doet!) en het toepast op Job. En dat is ongevoelige en minderwaardige troost.

4. De ongevoelige trooster: vs.24:27

Deze verzen staan op hoog literair peil en zijn vol artistieke schoonheid. Maar ze troosten Job niet. Daar is de belofte van "vrede in de tent", een rijk en onbezorgd gezinsleven (maar Job heeft geen bezittingen meer!); de belofte van een onbedreigd erf (maar Job heeft geen bezittingen meer); de beloften van "talrijk kroost en nakomelingschap" (maar Job heeft geen kinderen meer!); de belofte van "hoge ouderdom" en een vreedzaam einde (maar Job is doodziek!).

Het schijnt dat Elifaz zo meegevoerd wordt door zijn eigen dichterlijke expressies, dat hij zijn publiek en met name de lijder Job vergeet. Hij is zelfs zo verwaand en zelfingenomen, dat hij Job de woorden, die hij juist heeft gesproken, op het hart bindt. (vs.27).

Elifaz kun je uitnodigen voor een avondje van literair genot, maar van troosten heeft hij geen kaas gegeten. En dat is hierom zo erg, omdat Elifaz geroepen was, om Job te troosten en zo te sterken in de vreselijke strijd tegen satan. Maar zijn woorden steken als messen in Job's hart en verzwaren zijn lijden. Als zodanig staat Elifaz onbewust aan de kant van satan in zijn strijd tegen God en Zijn kinderen. Zelfs met de vroomste woorden en zeer schriftuurlijke taal kunnen we de duivel in de kaart spelen!

Overigens blijft aan een schoon schilderij in dit Schriftgedeelte hangen de uitbeelding van de vrede en de welvaart van de nieuwe aarde.

Vragen:

1. Volgt uit de onschuld van Job, dat God onrechtvaardig is?
2. Wat was de voornaamste oorzaak voor het ontsporen van de troost van Job's vrienden?
3. In hoeverre is het christelijk om te spreken van "vrucht op je werk", "loon naar arbeid", "oogsten wat je zaait"?
4. Waarom kunnen we Job onder de profeten scharen?
5. Waarom mag de kastijding en tuchtiging door God een zegen genoemd worden? Is onze tegenspoed, ziekte en lijden altijd als kastijding te beschouwen?
6. Moeten wij Gods beloften ten aanzien van welvaart, gezondheid enz. alleen betrekken op de toekomst, of hebben ze waarde ook voor vandaag?
7. In welke zin kunnen rampen en ongelukken, enz. Gods kinderen nooit doen omkomen?
8. Hoe kan men zelfs met vrome woorden en christelijke leuzen aan de kant van de satan staan?
9. Verlangen we naar de nieuwe aarde?

DE KEUS VAN 'T SMALLE PAD 52
een vervolgverhaal door Gé Verhoog

''Vindt u dat geen onzin?'' informeert Teunis halsstarrig.

Verbeek haalt zijn schouders op. ''Och, ik heb wel geschaatst, ik was het niet met die oude man eens, maar we kunnen beter te stijf in de leer zijn dan te loszinnig.''

Klaartje denkt aan de barre winters als het ijs dik op de vaart ligt; aan de verrukkelijke tochten met Kobus, zwierend over de gladde vloer in de ijzige kou en stralende zon - is dat zonde? Belachelijk.

Henk denkt aan het rijden met de lachende, dartele Jacoba; hoe kan zijn bloed tintelen als hij met haar over het blinkende ijs glijdt. Is het bijkomende misschien het loerende kwaad? Het blijmakende gevoel een meisje naast je te hebben en niets anders te zijn dan dwaas vrolijk? Is de ernst niet te veel zoek? Heeft vader gelijk, dat men de zonde verre van zich moet houden? De mens is immers geneigd tot alle kwaad -

Misschien komt er geen ijs deze winter, denkt moeder, dat is een probleem minder. Ze denkt aan het andere probleem: onbetaalde rekeningen. De nood is hoog - ze weet niet waar ze nog op kan bezuinigen. Het is zuur te zien hoe hard haar man werkt, dag in dag uit - de enige rustdag is de zondag en het enige loon is zorg, die zijn gezicht doorploegt met rimpels en zijn grote ogen in een angstige ontzetting voor zich uit doen staren. Wat is hier aan te doen? De diakonie? Nooit!

''Toch laten de boeren meer werken,'' zegt Verbeek, er is een grotere groei, een betere afzet van kaas, die de boeren op de Goudse markt verkopen naar Duitsland en Engeland - ze laten meer werken, maar ik merk er niets van: mijn inkomen is en blijft laag.''

Henk zit in zijn boek te bladeren. Hij heeft de hele middag met Jacoba in het veld doorgebracht, pratend en plannen makend. Geld - geld - De firma Maaswal wil hem het filiaal verkopen en hij heeft geen geld. Hij stelde voor het filiaal te beheren onder de firma, maar dat willen ze niet. Kopen en wegwezen. Jawel.

''Hoe zullen we ooit kunnen trouwen?'' heeft hij zorgelijk gevraagd, ''ik wil niet hetzelfde armoedige leven leiden als ik thuis gewend ben - dat kan ik jou niet aandoen.''

Jacoba wist er geen raad op. Ze hunkert niet naar weelde en pracht, maar een leven zoals de Verbeeks leiden, nee -

Verbeek telt en rekent maar komt steeds tot dezelfde slotsom; zijn handen vallen slap neer op de tafel. Wat moet hij doen? Elke dag vraagt hij Gods hulp, waar blijft deze? Is er wetenschap bij de Allerhoogste voor hem, de arme rietdekker, de arme klompenmaker? God is in de hemel en hij is op de aarde - ach...

Hij steunt zijn hoofd in de handen, waar is de uitkomst? Een stom gebed is in zijn hart ''Here zie mij aan in mijn nood - de kinderen die ik moet verzorgen, ikzelf kan nog wel meer armoe aan, maar de kinderen, die zoveel van het leven verwachten -''

Dat tante Doedje zo dom is geweest, zo kortzichtig. Die erfenis had hem kunnen redden, maar nee, die ging naar de buren en neef de pimpelaar. De kroegbaas heeft het geld in zijn zak, het geld, dat Verbeek zo bitter nodig had. Hoe kan God dit toelaten -

Klaartje buigt zich over haar naaiwerk; het valt niet mee oude kleren te verstellen. In de Bijbel staat dat je geen nieuwe lap op oude kleren moet zetten, jawel! Het kan hier in dit gezin niet anders. Ze denkt aan haar inkomsten, want ze ziet hoe vader tobt met de rekeningen; ze verdient te weinig om hem te verlossen van die altijd blijvende kwellende zorg. Ze houdt niet eens genoeg over voor haar eigen uitzet, wanneer zal ze kunnen trouwen? Kobus spaart, maar er is veel nodig al stelt ze haar eisen zo laag mogelijk. Dat is het bittere, denkt Klaartje, ik doe wat ik kan, ik geef meer dan eigenlijk mogelijk is en het helpt niets. De zorg blijft, nee: de zorg wordt steeds groter.

Peter zwijgt, leest stug door. Hij zal wel oppassen iets te zeggen: in een ogenblik kan vader het besluit nemen van: Peter moet maar werk bij één of andere boer zoeken, dat geeft meer dan hulp in een winkel.

Peter weet, dat hij dan vader ongehoorzaam zal zijn. Hij schrikt van het denkbeeld: zal hij een zo grote zonde doen? Ja, dat doet hij. Dan maar de wereld in en het brede pad op, maar hij wil zijn doel bereiken - als het kan in vrede, maar als het niet kan, met geweld.

Teunis denkt aan zijn sollicitatie naar een school in de Achterhoek. Een eind hiervandaan, twee dagen reizen, maar als het lukt...

Waarom hoort hij er niets van? Hij heeft goede cijfers en de proefles ging behoorlijk. Och ja, hij heeft thuis gesnoefd, dat de proefles van een leien dakje ging en het bestuur aan zijn voeten lag en de kinderen smeekten hem te doen komen, maar vader had natuurlijk de zaak doorgehad en gezwegen met die wereldwijze grimmige lach om zijn mond.

Teunis heeft met God gepraat, anders dan hij thuis gewend is; hij voelt geen starre vreemdelingschap met God, hij ziet de Almachtige als de heerser van hemel en aarde maar tegelijk een milde verzorger -

''Klaartje, wil je nog eens inschenken?'' klinkt moeders kalme stem.

''Hoe kan je aan koffie denken,'' valt Verbeek uit, ''hoe is het mogelijk - zie je niet hoe diep we in nood zijn? Zullen we nieuwe koffie kunnen kopen als deze op is? Nee! Zullen we de volgende week genoeg brood hebben? Nee! De reke-

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ningen moeten betaald en dan kunnen we niets meer! Honger lijden! Ik zie geen uitkomst meer ik ben aan het eind''.

Moeder neemt het kopje van Klaartje aan, tegelijk pakt ze de koffie voor haar man, schuift het hem toe.

''Als we aan het eind zijn, komen we - zelfs dan - bij de Here uit,'' zegt ze stil, maar haar handen beven, ''ik blijf de Here om hulp vragen, ook als alles donker in ons leven is - juist dan...''

Verbeek valt in zijn rieten leuningstoel neer. ''De Here heeft ons verlaten,'' zegt hij, ''Jacob werd aangenomen en Ezau verlaten, wat kan een mens daaraan doen? Mijn schuld tegenover God is te groot - mijn geloof is te klein, mijn geloof heeft schipbreuk geleden - dat God ons genadig zij...''

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Verbeek is Zondagavond niet naar Klaas Bley gegaan, hij zit aan de tafel en leest verstrooid in oude preken, als plots de klink van de deur wordt opgelicht en boer Pol binnenstommelt.

Verbaasd zien allen op: buurman Pol is niet gewoon hen te bezoeken; hij komt er altijd rond voor uit, dat hij zich niet thuis voelt in zo'n miserabel klein huis en een stelletje armoedzaaiers. De liefde is wederzijds, want de armoedzaaiers kunnen het nog steeds niet goed verdragen, dat boer Pol wel hun wilgebomen kapt en buurvrouw Pol elke Maandag doorgaat met haar was op hun bleek te leggen.

Het schiet door moeder heen: er zal iets ernstigs gebeurd zijn met de buurvrouw - ze zal moeten helpen? In een oogwenk verdwijnen haar grieven tegen de buurvrouw.

''Nee, mensen,'' lacht boer Pol zijn grove lach, ''der is helegaar niks an de hand, maar gisteren krijg ik van de post een brief en die vrijer die de brieven hier rondbrengt kan nog niet lezen, want hij geeft mijn een brief die voor jullie bestemd is.''

''Voor ons?'' Verbeek steekt zijn hand uit, maar de buurman heeft er bepaald schik ik de grote envelope aan vrouw Verbeek te geven. '' 't Zal wel voor je vrouw zijn,'' grapt hij, ''wat heb je uitgehaald, buurvrouw?''

'' 't Is natuurlijk voor mij,'' valt Teunis haastig in, hij buigt zich zover mogelijk over de tafel om de afzender te ontdekken, ''waarom houdt u die brief een dag vast? Gisteren bezorgd en nu is het zondagavond!''

''Omrede ik gistere geen tijd kon vinde om jullie achterna te lopen'', vertelt de boer, ''ik heb gewichtiger dingen te doen en je hebt hem nou toch?''

Klaartje bijt zich op de lippen om niet uit te vallen, dat hij wel tijd heeft als het om zijn eigen zaken gaat, maar ze houdt de woorden in.

Moeder heeft de brief in haar handen. ''Dank u wel, buurman. Een kop koffie?''

Buurman Pol lacht luidruchtig. ''Mens hou op. Koffie en dat op zondagavond? Ik schenk me liever wat sterkers in. Wat is er met die brief? Wat staat er in?''

''Dat weet ik niet,'' zegt Verbeek bedaard, de brief van moeder overnemend.

''Nou man, lees dat papiertje dan!'' raadt de buurman, ''als je dat frommes dichtlaat kom je't nooit te weten.'' Hij lacht vermaakt.

'' 't Heeft geen haast,'' vindt vader, de brief in zijn jaszak schuivend. ''Ik lees de brief als het mij schikt.''

''O, '' ontdenkt buurman, ''ik mag het niet weten! Ah ja, ik ben te nieuwsgierig!''

''Ben je dat dan niet?'' vraagt vader

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Dit zijn slechts enkele van de belangrijke vragen die u beantwoord vindt in gratis publicaties die van af heden verkrijgbaar zijn bij het Ontario Ministry of Consumer and Commercial Relations en de Ontario Ministry of Energy.

De twee ministeries werken samen om Ontario te informeren over de wijze waarop huis-isolatie kan helpen de stijgende energie kosten tegen te gaan en wijzen op enkele andere manieren om energie te besparen.

Feiten over isolatie worden aangegeven op het interessante bulletin van de Ministry of Consumer and Commercial Relations: ''Warmte in uw huis, geld in uw zak (Heat in your house, money in your pocket)''. Het gaat over de volgende punten:

- de betekenis van R-value (waarde) en verdampings barriere
- goede ventilatie
- soort van isolatie materiaal
- hoe na te gaan wat de bestaande isolatie van uw huis is
- hoe een betrouwbare uitvoerder te vinden
- informatie betreffende het klant-uitvoerder contract
- hoe het gedane werk te controleren

Voor een gratis copie van het bulletin kunt u schrijven naar:

Consumer and Commercial
Relations/Home Insulation
Queen's Park,
Toronto, Ontario M7A 2H6

Andere indeeën over de wijze van energie en geld besparing zijn opgenomen in het boekje van het Ministerie van Energie: ''Energy conservation: The Choice is Yours''

Hierin komen de volgende geldbesparende suggesties voor:

- het verlagen van dag en nacht temperaturen
- het aanbrengen van stormdeuren en ramen
- het maandelijks vernieuwen van luchtfilters in hete luchtverwarmingssystemen
- het sluiten van de gordijnen op winteravonden

Schrijf voor een gratis boekje naar:
Ontario Energy Conservation Program
Ministry of Energy,
56 Wellesley St.- 12th Floor,
Toronto, Ontario M7A 2B7

Larry Grossman, Minister of Consumer and Commercial Relations

James Taylor, Minister of Energy

William Davis, Premier

Province of Ontario

Another wolf in sheep's clothing

Students working under a Young Canada work grant evaluated subjects most frequently requested by the public at a local Public Library. The most heavily used areas were witchcraft, the occult, astrology, health and common diseases, automobiles, pets, and Shakespearean criticism. The subjects, heading the list, deal with the preoccupation today in the Eastern Mysticism. Among them is the very popular practice of Transcendental Meditation.

It is necessary for us to look deeper into the current interest in the mysterious and to learn how we can deal with it, should it reach our family circles. The subjects are taught at universities and colleges, and many seeking relief from fear, answers to unsolved questions, relaxation from the stresses and strains of life are being very methodically pulled into an alarming life-style in which many become confused and lost.

We may be grateful that a Christian author has delved into the mystique of the popular Transcendental Meditation (T.M.), has revealed its dangers and compared it to the teaching of the Bible, then giving alternatives to it. Calvin Miller is an Evangelical Pastor.

The great danger of T.M. is its conflict with the Lordship of the Lord Jesus Christ, and all the facets of discipleship. It claims to be compatible with Christianity but that is a falsehood.

In every city today classes in T.M. or Yoga are being offered. The art of Meditation is pictured as an answer to psychiatry, arteriosclerosis tranquilizers, and peptic ulcers. In our hyper-tense world these statements find immediate response. The final goal as pictured by T.M. teachers is union with God, but here the first alarm must be sounded. Christianity teaches as its goals of meditation upon the word of God, that we can find communion with God. We can never become one with God, as T.M. teaches.

The origin of Transcendental Meditation is taught by modern teachers, goes back to Hinduism and Buddhism. Its founder, the Maharishi, living in the Himalayas, was taught by the Guru Dev. Show personalities became interested when the movement came to America. A bored establishment needed something new to play with and T.M. was on the way. Movie star Mia Farrow, and the Beatles gave it the push it needed.

T.M. is advertised as the greatest way to relax, thus enabling the individual to cease worrying, even thinking. One meditates till the mind reaches the source of thought, or pure consciousness, a state of bliss, and pure intelligence. So are the claims of the T.M. Teachers.

This may sound attractive, but is the way to seduce even believing Christians to become involved in a practice that gives them no peace, for they will find that they need only to experience the initation ceremony to become aware as Calvin Miller did, that the whole movement is deception, includes worship of the Hindu deities, offering of actual objects, secret words, all showing clearly that T.M. has very little in common with the teaching of Christ. Jesus truly warned against the "emptying of a house, and failing to supply it with a worthy substitute". An empty mind, as an empty house, according to Matth.12:45, is a temptation for devils to repossess.

One must read Calvin Miller 's book to understand fully all the dangerous facets of the T.M. movement. Christianity may have failed many people but their disillusionment is not the fault of Christ, but the sinfulness of the human soul. The author spends a worthwhile chapter on alternatives, for the Christian, who is contemplating T.M. and the final paragraph gives inspiration and peace.

Transcendental Hesitation, by Calvin Miller; published by Zondervan, Grand Rapids, Mich.; Reviewed by Mrs. M.C.Sneep

Christmas greetings

If you wish to place your Season Greetings in the special Christmas Issue of Calvinist Contact, please send in the ad along with the payment of $6.00 before November 28, 1977. Wishes coming in after this date will be placed in the following issues.

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ACT NOW!!
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Tel.: 388-8824

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Certified General Accountant
Public Accountant
and Auditor
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tel: 822-4165
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Mississauga, Ont.
L5J 1J4

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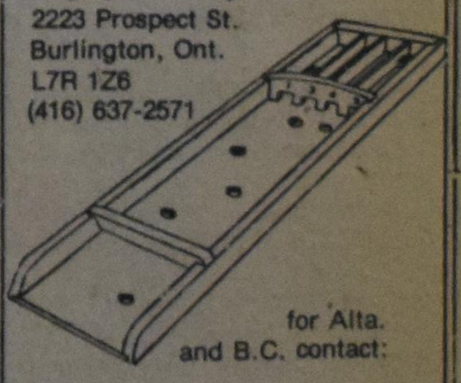

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Calvinist Contact

99 NIAGARA STREET,
ST. CATHARINES, ONT
L2R 4L3

Notes of Thanks

HOGETERP: We wish to express our sincerest thanks and appreciation to all who have shared so deeply with us in our sorrow with the passing away of our dear son and brother RODNEY. The beautiful floral tributes and donations to the Cancer Society, numerous cards and letters, the visits during his lengthy illness and all the many prayers were of great comfort to us during this difficult time. Your friendship, love and thoughtfulness have indeed helped us in our great loss.
"Because He lives I can face tomorrow, Because He lives all fear is gone; Because He lives He holds the future; And life is worth the living just because He lives!"
Ralph & Rena Hogeterp & family

Births

DEHAAN: Thankful to God we are happy to announce the birth of our first child IRENE ELIZABETH born on Oct. 25, 1977. Another grandchild for Mr. & Mrs. John Dehaan, Richmond,Ont. and Thomas Phillips, Toronto, Ont.
"With grateful hearts we sing praises to our Lord and King"
Happy parents are William & Julia Dehaan, Box 72, Richmond, Ont. K0A 2Z0

Marriages

BYLSMA-KAASTRA: Mr.& Mrs. Wobbe Bylsma of R.R.#1, Blyth and Mr.& Mrs. Sidney Kaastra of R.R.#2, Clinton, are pleased to announce the forthcoming marriage of their children ANNE and TERRY The Lord willing, they will be united in marriage on Friday, November 18, 1977 at 7 p.m. in the Clinton Chr.Ref.Church. Rev.A. Vanden Berg officiating. Future address R.R.#4, Goderich, Ont.

JAGT-KITS: The children of Mrs. Jagt, together with the children of Mr.Kits, are happy to announce the forthcoming marriage of their mother and father, ANNA MARIA JAGT of St.Catharines, Ont. to HERMAN KITS of Red Deer, Alta. The ceremony will take place D.V. on Friday, Nov.25, 1977 at 4:00 p.m. in the Chr.Ref.Church of Red Deer, Alta. Rev.Knoppers officiating.Reception in the social hall.

STRUIKSMA -DEFEYTER: Mr. & Mrs. Ken Struiksma of Ancaster, Ont.are pleased to announce the forthcoming marriage of their daughter TERESA ANNE to JOHN DE FEYTER of Grimsby , Ont. son of Mr.& Mrs. P.de Feyter of Axel, Holland. The ceremony will take place D.V. on Friday, Nov.18, 1977 in the Mt.Hamilton Chr.Ref.Church at 7:00 p.m. Rev. J.W.Jongsma officiating. Future address: 328 Main St. E. Grimsby, Ont. L3M 1R2

Share your
family news
with CC
readers

Marriages

VAN MAZYK-VANHEMERT: Mr. & Mrs. John Van Mazyk of R.R.#2, Newmarket, are happy to announce the forthcoming marriage of their daughter JANET to JAMES, son of Mr.& Mrs. Jacob Van Hemert of R.R.#2, Newmarket. The wedding will take place D.V. on Friday, Nov.4, 1977 at 6:30 p.m. in the Holland Marsh CRC. Rev. John Van Hemert officiating. Future address: R.R.#2, Newmarket. L3Y 4V9

Anniversaries

1952 Edmonton 1977
On Nov.21, 1977 D.VB. we have the privilege of celebrating the 25th wedding anniversary of our parents
JOHN & RULY DENING
We thank God for their care and guidance through our Lord Jesus Christ.
Their children,
Abbotsford — Dennis & Ruby Prins (Raegen)
Edmonton — Bert, Jack, George, Edwin
Everyone is invited to celebrate this happy occasion with us on Saturday Nov.19, 1977 D.V. at 2 p.m. in the East Edmonton Chr.School Gym. (Good wishes only please.
Edmonton, 12222-38th St.

With joy and thankfulness to God we will celebrate our 50th anniversary on Nov. 4, 1977
JOHN DYKSTRA
and
ANNA STUIVENWOLD
8 married children
26 grandchildren and
10 great grandchildren
9821 S.Turner Ave., Evergreen Park, 60642. Illinois.

Alphen a/d Rijn Sarnia,Ont.
1937 1977
With joy and gratitude to our heavenly Father, we hope, the Lord willing, to celebrate on Nov.11, 1977 the 40th wedding anniversary of our parents and grandparents
CORNELIUS REYNEKER
and
MARGARET REYNEKER
nee Sekeris
We pray that the Lord will continue to bless them in the years to come.
Their thankful children:
Sarnia — Julie & Jack Leystra: Cheryl, Michael, Peggy & Ken Link
Edmonton — Teresa
Calgary — Irene & John VanderVeen: Larry, Janet, Kevin
Sarnia — Marilyn & Keith Hicks: Stephen, Tricia
Corunna — Hank & Anne Reyneker Corey
And one great grandchild
792 Kemsley Dr., Sarnia.

The Lord willing on Nov. 13, 1977 we will celebrate the 35th wedding anniversary of our beloved parents and grandparents,
MATTHYS & NEELY MAAS
nee VandenBerg
Brampton—Evelyn&Ed Eggengoor Betty-Ann,Nancy,Mark,Caroline
St.Catharines—Mary&Bill Knight Marlene, Teresa, Eric
Brampton—Gary & Mary Maas; Tanya, Kevin, Leeann
Bruce & Ada Maas; Miranda, Jennifer, Bruce Jr.
Bolton—Tex&Dorothy Maas;Jason
Woodbridge—John & Alice Maas; Michael
Arend Maas & Louise Huizinga
May the Lord continually bless them with heaven's blessings, as well as with human joys. May you live to enjoy your grandchildren.
Open House on Nov. 19, 1977 from 3—5 p.m. at Toronto District Chr. High School.
25 Fran Drive, Woodbridge, Ont. L4L 1B2

Anniversaries

1952 1977
Edmonton,Alta Wellandport,Ont.
Grateful for the Lord's faithfulness and goodness we rejoice with our dear parents
JOHN TIM HESSELS
and
ANNA HESSELS nee Doggen
in the celebration of their 25th wedding anniversary on November 14, 1977 D.V. We hope and pray that the Lord may continue to bless them and us in the years to come.
Their thankful children:
Wellandport—Henry&Shirley Hessels
John, Alan, Theodore, Rick, David & Kenneth
R.R.#3, Wellandport, Ont. L0R 2J0
Relatives and friends are cordially invited to share with us in this happy event, Monday evening, Nov. 14, in the gymnasium of the Wellandport Christian School.
Best wishes only.

Lethbridge Abbotsford
1952 1977
With joy and thankfulness to our Lord and heavenly Father we hope to celebrate on November 11, 1977 D.V. the 25th wedding anniversary of our dear parents,
SINT KLOOSTER
and
LOIS (LOLTJE) KLOOSTER
nee Haisma
We thank God for His love and guidance through these years and pray that He will continue to bless them richly in the years to come.
Edmonton—Henry&Carla Klooster Scott
Abbotsford—Martin&Glenda Wikkerink; Gloria
Sidney Klooster
Genesis 1:26,27,28
Home address: 34685 Old Clayburn Rd., Abbotsford, B.C. V2S 4G6

On Nov. 19, 1977 the Lord willing, we hope to celebrate the 25th wedding anniversary of our parents
PETER VERMEULEN
and
JENNIE VERMEULEN nee Devries
We are thankful to God for the years He has given them together, and pray that He will continue to bless them in the years ahead.
Their grateful children,
John & Patricia
Ronald
Marilyn & Bill
Edwin
Open house to be held Nov. 19, 1977 from 2—5 p.m.
R.R. #1, Bowmanville,Ont.

Obituaries

"Neem mijn hand in Uwe handen en geleid mij als een kind"
Heden nam de Here tot Zich mijn geliefde vrouw en onze lieve moeder en oma
JANNY RIDDER-DOORNBOS
op de leeftijd van 71 jaar.
Middenmeer,Holl.—R.J. Ridder
St.Thomas,Ont.—Jaap & Corry Groenenberg; Jean, Dorothy & John, Herb, Alice & Clarence, Ralph
Leidschendam,Holl.—Wil Ridder-Geurkink; Roelf, Jan, Helma, Marja, Harry
Goderich,Ont.—Evert&Mar Ridder Ralph, Peter, Mary, Margie, Everett, Paul
Thamesford,Ont.—Jan & Alie de Vries; Margaret, Ralph, Janice, John, Martin
Meridian,Idaho—Simon & Marry vander Kooy; Ingrid, Ralph and Ronald
Middenmeer,Holl.—Roel & Annie Ridder; Ronald, Margit
Middenmeer, 21 october 1977.
Stevinstraat 11
Corr. adres: Mr. E.Ridder, R.R. 2, Goderich, Ont. N7A 3X8

Obituaries

Our Lord called Home, our much loved husband, father, grandfather and great-grandfather,
JOHN WILLIAM GELDERMAN
on October 11, 1977, at the age of 85 years.
Survived by his loving wife Hendricka nee Wichers
Children:
Gerrit & Hilda Gelderman
Cor & Sena Nanninga
Bert & Bertha Nanninga
Herman & Lula Gelderman
Ralph & Rita Krikke
Rev. Geo. & Jean Spee
Henry & Betty Gelderman
Alvin & Joanne Nanninga
44 grandchildren, 22 great-grandchildren, also 2 sisters.
Funeral service was held on Oct. 15, 1977, from the Neerlandia Chr. Ref. Church. Rev. Neil Vriend & Rev. Mel Pool officiated.
Home address: Emmanuel Home, Room 205, 13425-57 St., Edmonton, Alta. T5A 2G1

Bedroefd, maar dankbaar voor wat hij voor ons heeft betekend, berichten wij u, dat heden in volle overgave des geloofs is overleden onze lieve man, vader, behuwd, groot-en overgrootvader.
HENDRIK MEYER
op de leeftijd van 81 jaar.
"De Here is mijn Herder, mij ontbreekt niets."
Kakabeka Falls — Janna Meyer-Veltink
Kloosterhaar — Hendrikje, Benne
Thunder Bay— Femmy, Henk
Almelo — Jan, Jenny
Kakabeka Falls— Henry, Tine
Rosslyn Village— Henk, Roely Henny, John
Edmonton— Derk, Harriet
Kleinkinderen en achterkleinkinderen.
Thunder Bay, Oct. 22, 1977.
De begrafenis heeft plaats gevonden 25 oct. 1977, vanuit de Chr. Ref. Church, Thunder Bay, Ont. in Mountain View begraafplaats.
R.R. 2, Kakabeka Falls, Ont. P0T 1W0

Teachers Wanted

HAMILTON: The Hamilton District Christian High School, 28 Athens St., Hamilton, Ont. L9C 3K9 will be in need of a girls' Physical Education teacher and an English teacher beginning the second semester January 1978, Send resume to Mr. John E Top, principal. Phone 389-3411.

AGASSIZ: Due to marriage and immigration to Holland one of our teachers has asked to be released from her contract. Therefore the Board of the Agassiz Christian School invites applications for a teacher for the intermediate grades for the second semester starting Jan. 1978. Applicants with teaching experience preferred. Address applications to Mr. D. Van den Eykel, Principal, Box. 323, Morrow Rd., Agassiz, B.C. V0M 1A0

LADNER: Ladner Chr.School will be in need of a new teacher for the second half of 1977-78 school term. Grade level: 4 & 5 (approximately 25 students). Minimum requirements B. of Ed. Preference given to applicants with special area of interest in French and/or P.E., but all applications will be reviewed. Salary: commensurate with NUCS standards. Starting date: January, 1, 1978 (negotiable to Feb.1) Please send all applications and/or requests for information to: Mr. Jake Lieuwen, Principal,
School, 5280 - 48th Avenue, Delta

VERNON: Vernon Christian School invites applications for the grade 3-4 position opening in January, 1978. Small class. Comparable salaries. Direct inquiries to Ulrich Haasdyk, Principal, R.R.#3, Pleasant Valley Rd., Vernon, B.C. V1T 6L6. Phone (604) 545-7345.

Personal

Als u de waaromtrent weet van een of meer van de volgende personen, neem dan contact op met de Consulate of The Netherlands, 10 King St. E., Toronto, Ont. M5L 1C3 Tel. 364-5443.
ANTONIDES, Hendrik, geb. te Zuidbroek op 26-10-1912
VAN BIGGELAAR, Sebastiaan Hendricus Cornelis, geb. te Made en Drimmelen op 15-10-1912
VAN BRUSSEL, Jacoba Geertruida, geb. 29-9-1886 te Utrecht, tevens dochter Maria Margaretha VAN BRUSSEL, geb., 19-8-1915 te Utrecht, en dochter Hermina Johanna VAN BRUSSEL, geb. 14-8-1916 te Utrecht, e.v. W.W.Grono
EDIE-BOSCH, Geertruida, geb. 1-4-1926 te Amsterdam
KRUISBRINK, E.H., geb. 17-4-1950, het laatst woonachtig te Mississauga
LEUNISSEN, J.H., geb. 26-7-1912, het laatst woonachtig aan het adres 524 Woodwich St., Apt.506, Guelph
MEIJER, Cornelis, geb. 3-11-1909 te Rheden
MITTELMEIJER, J.A., geb. 20-11 1912 te Amsterdam
SIMPSON-van der Ende, G.A., verdere gegevens onbekend.
DE VRIES, Anne, geb. 21-7-1912 te Rijperkerk, gem.Tietjerksteradeel
WILSON, R., laatst woonachtig aan het adres R.R.#4 te Stoufville, Ont.
WOLFF, Hermanus, geb. 23-10-1912 te Amsterdam
WONG, Yan Fong, geb. 22-9-1918

Sincere Chr.Ref.widow mid 50 likes to correspond and meet intelligent person of same faith. Letters confidential. Semi retired if possible. Please write to no.4230, Calvinist Contact, 99 Niagara St., St.Catharines, Ont.L2R 4L3

Widow in Ontario would like to correspond with Christian gentleman between 50-60 years old. Please write to Box # 4233, Calvinist Contact, 99 Niagara St., St.Catharines,Ont. L2R 4L3

I would like to meet and correspond with a Chr. Ref. lady, 29 to 34 years old. I enjoy movies, camping and traveling. I would like to hear from eastern Canada to Vancouver and other parts of the country. Please write to Box # 4232, Calvinist Contact, 99 Niagara St., St. Catharines, Ont. L2R 4L3

Neat lady, living in Barrie area, would like to meet a Christian, sincere gentleman between 45-55 years. Please write to Box # 4231, Calvinist Contact, 99 Niagara St., St.Catharines, Ont. L2R 4L3

I am looking for riders to share expenses and possibly driving, as well as their company, on a trip to the West. Preferably girls or couples. Destination Calgary. Leaving the week of November 7, 1977 from Clinton area. Call 519-482-9893.

For Rent

Condominium on Madeira Beach, St.Petersburg, Florida. 2 bedrooms 1½ bathroom, furnished. Phone 416-632-2370.

Help Wanted

Mother's helper needed immediately by Mrs. R. Horsman, Montreal. Very light household work, has two school going children. Salary $60. per week with two days off or negotiable.
Call 620-0480 collect or write to:
Mrs. R. Horsman
368 Bluehaven, Dollard des Ormeaux, Queb. H9T 1S7.

An experienced married man for dairy farm. Good wages plus 3 bedroom house. Frieslawn Farms, R.R.#4, Woodstock, Ont. N4S 7V8. Phone: 519-424-9264

Real Estate

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$225,000 Hog Operation. 4 barns for finishing Hogs. 5000 annual capacity. Liquid manure system. Steel implement shed. 100 acres, 85 tile drained, balance wood lot. 4 bedroom home in excellent condition, double garage. Overlooking Conostogo Lake.
Gerry Wierts. 1-638-2608.

* * *

$135,000 Drayton. 100 acre dairy farm with milk quota. Bulk cooler and milking equipment included. Barn in good condition. Steel stalls, pens and cleaner. Silo. Nearly new implement shed. 4 bedroom home, carpet, new kitchen, wood burning fireplace. Machinery, livestock, and feed negotiable.
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120,000. Hog Farm. 100 acres. 60'x70' bank barn with new steel stabling. Cleaner. Silo. 2 wells. 1½ storey 3 bedroom home with new vinyl siding. New Family room with patio doors. Living room has Franklin Fireplace. Den. Oil heat.
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$10,500. Beautiful 100'x150' building lots located ½ mile outside village of Drayton on newly paved road. Easy commuting distance from Kitchener or Guelph. Build the home of your dreams with an unobstructed view high above the pretty winding Conostogo river below.
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* * *

$79,000. Terms. 50 acres Highway location 6 miles from Arthur. 1½ storey 3 bedroom frame home with large kitchen. Living room, T.V. room, Den and double garage. Mature trees. Bank barn is easily adaptable to any operation.
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13 acres deep sandy soil, located in the St.Catharines area. 36,500 sq.ft. of glass greenhouses in very good condition. Overhead watering system and heated with two 83 h.p. almost new gas-fired steam boilers. Large packing room, cold storage & all equipment included. 8 acres in fruit orchard. Extra large 5-bedroom home in immaculate condition For more information call or write: **Frank Bouwers at 386-6723 or D.Schouten, Real Estate Ltd. Realtor, Box 702, Fonthill, Ont. L0S 1E0. Phone 892-2310**

Established Broiler Growing Farm

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Real Estate
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Real Estate

FARMS

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* * *

Beef farm 313 acres, rolling, choice alfalfa, corn and grass land; 2 homes, large modern barns, pit and upright silos, on Highway #86 Lucknow area. Asking $225,000.

* * *

100 acres 80 workable, solid 3 bedr.home, hydro, water and bath. Owner anxious to sell. Price $65,000

* * *

Broiler business on choice 50 acres drained corn and shite bean land; excellent 4 bedroom home; quota 60,000, 3.7 chickens a year; automatic feeding, catalytic heating. Owner retiring, very profitable; books open to serious buyer.

* * *

200 acre dairy farm 190 workable, 54 stanchions, gutter cleaner, 2 silos, brick home; cows, quota and equipment available.

* * *

3 well located country homes with acreages from $26,000 to $40,000.

* * *

Contact Warren Zinn,, R.R. #2, Lucknow, Ontario.
519-529-7350.

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Real Estate

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The John Knox Christian School

1884 Lakeshore Rd. W., Clarkson, Ont.
will hold its annual bazaar on
SATURDAY, NOVEMBER 19, 1977

12.30 p.m. **Lunch**
2.00 p.m. **Children's fashion show**
3.00 p.m. **Bazaar**
7.00 p.m. **Auction Sale**
10.00 p.m. *Draw for free trip to Nassau*
Compliments of **SKYLARK HOLIDAYS & LAWSON MCKAY TRAVELS.**

Further attractions are:
a children's corner; a draw for home made quilt; preserves; flowers; sewing and knitting; art; game room; herring stand; white elephant; bake sale.
Tearoom will remain open till 10.00 p.m. including supper.

25th Anniversary of the Rehoboth Christian Reformed Church of Toronto

D.V. on January 14 and 15, 1978 our congregation hopes to celebrate its 25th anniversary.

We invite herewith all our

FORMER MEMBERS AND THEIR FAMILIES

to be our guests during the celebration events.

If necessary we will be pleased to provide accomodation. If you are planning to attend, please notify either Mr. Walt Jansen, 11 Ringway Crescent, Rexdale, Ont. M9W 1X2 or Mrs. J. Spekkers, 25 Burtonwood Crescent, Rexdale, Ont. M9V 3L9.

Praise the Lord

On **November 9, 1977** the Lord willing,

the **Rev. Anthony De Jager**
of 120 Scugog St., **Bowmanville, Ont.**

will celebrate his 25 years in the ministry.

He was the first candidate from The Netherlands to be ordained as a minister of the Christian Reformed Church and was installed in the congregation of Taber, Alta. Since then, he has served several congregations in Canada and the United States.

We, the Rehoboth Chr. Ref.Church of Bowmanville, Ont. are happy to have Rev. De Jager as our minister.

Anyone wishing to celebrate this happy occasion with us is invited **on Saturday, November 12, 1977** at 7.30 p.m. in the Knox Christian School, Scugog St., Bowmanville, Ont.

For more information and accomodation, if needed, phone (416) 623-6464.

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CALENDAR

Nov.9 Dr.Anthony Diekema, Calvin College president, will speak in Toronto, Ont.
Nov.12 Art and Craft show, Toronto Distr.Chr.High School, Woodbridge, Ont. from 10 a.m. to 4 p.m.
Nov.14 Annual membership meeting of Lakewood Chr.Conference Grounds R.R.#5, Forest, at Calvary Chr.Ref.Church, 206 Selkirk St., Chatham, 8 p.m.
Nov.14 Classis Toronto Elders Conference, Rev.Louis Tamminga of Willowdale speaking on the Holy Spirit, Toronto Distr.Chr. High school,Woodbridge, 8 p.m.
Nov.17 Classis Toronto Elders Conference. Rev.Louis Tammings of Willowdale speaking on the Holy Spirit. Barrie, Ont. Chr. School, 8 p.m.
Nov.19 Annual meeting of the Ont.Chr.College Assoc. in the Conrad Grebel Auditorium of the University, Waterloo,Ont.at 2 p.m.
Nov.25 Rummage and bake sale given by the Grace Chr.School Society at Rehoboth CRC, 800 Burnhamthorpe Rd.,Etobicoke Toronto, Ont. 11 a.m. to 2 p.m.

Frisian Play: "It Heft yn Hannen":
Nov.4 Chr.High School, Woodbridge, Ont. 8 p.m.
Nov.5 Vineland Public School, Victoria Ave., Vineland, 7:30 p.m.

Feike Asma 1977 Jubilee Concert Tour
Nov.5 London-St.Michaels Roman Catholic Church with "Crescendo" male choir directed by Jack Dykstra
Nov.9 St.Catharines St.Thomas Anglican Church
Nov.11 Ottawa-St.Matthew's Anglican Church
Nov.12 Halifax-The Presbyterian Church of Saint David
Nov.15 Bowmanville, Trinity United Church with Choir "Praise the Lord", Leendert Kooy, director.
Nov.16 Hamilton, Centr.Presbyt.Church with Maranatha and Andoremus Choirs, John Hunse, director.
Nov.18 Kitchener, St.Andrews Presb.Church
Nov.19 Toronto, St.Paul's Anglican Church

Schaeffer Film Series
The ten week film series How Should We Then Live? is being shown at the Toronto (Rehoboth) CRC, 800 Burnhamthorpe Rd., Etobicoke, from Oct.3 to Dec.12. The series is being shown on ten consecutive Mondays and includes such topics as the Roman Age, the Middle Age, the Renaissance, the Reformation, the Revolutionary Age, the Scientific Age and the Age of the Non-reason.

Lectures series on The Five Points of Calvinism
Series will be held Thursday, Nov.17, 24, Dec.1, 8, 15 at the Can.Ref.Theological College, 374 Queen St. S., Hamilton, featuring Dr.J. Faber, prof. of dogmatology as lecturer on the topic Five Points of Calvinism. Sessions will be held from 8 p.m. to 9.45 p.m. and admission is free.

CJL executive tour
Between Nov.14 and Dec.2, the Committee for Justice and Liberty Foundation's executive director will be speaking in the following communities: Thunder Bay, Nov.14, Winnipeg, Nov.15; Neerlandia, Nov.16; Edmonton, Nov.17, 18; Lacombe-Red Deer, Nov. 19, 20; Lethbridge, Nov.21; Vancouver, Nov.25-27; Victoria, Nov. 28; Regina-Saskatoon, Nov.29; Brampton, Dec. 2; Watch for local announcements.

Andre Knevel organ concerts
Nov.24 St.Paul's Anglican Church, Bloor St., Toronto, Ont. Noon recital
Dec. 3 Centr.United Church, Woodstock,Ont. at 8:15 p.m.
Dec.10 St.Thomas Anglican Church, St.Catharines, Ont. with choir and brass quartet under Leendert Kooi, 8:15 p.m.

Christian Stewardship Services
A presentation of a color film, a discussion with questions and answers on making a will, and free literature form part of a tour by a representative of Christian Stewardship Services. For more information call CSS at 416-598-2181, Toronto, Ont.
Nov.14 Ottawa (Calvin), Ont.CRC, 8 p.m.
Nov.16 Williamsburg, Ont. CRC, 8 p.m.
Nov.28 London (First), Ont. CRC, 8 p.m.

Next Issue of C.C.:

Dated	Mailed	Ad deadline
Nov.11	Nov.9	Nov.7
Nov.18	Nov.16	Nov.14
Nov.25	Nov.23	Nov.21

Books

What shall we do about the media?

Meet the Media
Council of Christian Reformed Churches in Canada, c/o Rev. John Van Harmelen, 550 Leinster St., Woodstock, Ont. N4S 7G8. $1.00.

Reviewed by Christina Pleizier secretary, committee for contact with the government, Council of CRC in Canada.

Have you ever told your children to watch a decent television program or else turn off the T.V.? Have you ever thrown up your hands already two months before Christmas, wishing your children would not be so easily influenced by television advertising of presents? Did you ever sit down for an evening of television viewing and discover there was nothing on the program worth watching? Have you ever been offended by something you heard or saw on television and wished you could do something about it, but you did not know where to start?

Much has already been written and said about the effects of advertising, T.V. violence, and other evils of the media. Did you ever wonder whether the Christian Reformed Church as a denomination had ever considered having an influence on television programming, with a view to improving it?

To tackle this last question first: yes, indeed, the church has cast an eye on television. This applies not only to launching the television version of the Back To God Hour, but also to television programming in general. In fact, it is of no mind to readily endorse anything that producers see fit to broadcast into the living rooms of the nation.

The Christian Reformed Church, together with the other churches represented by the Canadian Council of Churches has long been aware that Christian parents, and in fact most Christian viewers, have not been completely satisfied with the kind of viewing fare that has generally been offered. Despite the wide range of channels and subject matter, the quality of programming visually leaves something to be desired. Some programs are merely bland and unimaginative. Other may be in bad taste, biased, or offensive in some other manner. This is not to say that there are no good programs at all. There are, but these are too often in the minority.

In order to correct this situation, the Canadian Council of Churches decided to call upon the help of the people most affected by it - the viewers themselves. Viewers are likely to know best what they like and what they do not like. What viewers may not know is how to go about making their likes and dislikes known in the most effective way. The Council has produced a booklet called "Meet the Media", written by Dorothy Forbes. This booklet aims at opening the eyes of Christian viewers and urging them onto action.

As an eye opener, it makes us look critically at the media and ask many questions. What makes something we see on television good or bad. Is "The Waltons" really as wholesome as we think? Are programs with violence always bad? What kind of messages do we receive from a program or advertising? How? Does it represent reality or escape? The booklet also puts you in the shoes of the broadcast media people, and shows what criteria they have to work with when they put a schedule together. They have certain guidelines in law, but these are very flexible and open to wide-ranging interpretations. They have to please both sponsors and viewers.

Secondly, the booklet shows what can be done by you and me. Here we have a rational way of approaching a problem that everyone feels is there. It explains how and where we should write about complaints as well as compliments. We are encouraged to be specific, honest, courteous and thereby effective. It urges us to form media groups, to get into political action, and even to produce our own shows, in order to make changes. A lot can be done by people if they feel strongly enough about something!

This booklet was distributed in February, 1977, to the consistories of every Christian Reformed congregation in Canada and was recommended for discussion and action to all church members. We urge you to take a good hard look at what the media now have to offer to viewers and listeners, and then what you can offer them in the way of constructive criticism and alternatives. If you would like extra copies of the booklet "Meet the Media", they can be obtained by writing Rev, J. Van Harmelen.

Daylight

Daily Readings with the Bible

by Andrew Kuyvenhoven

In this book Andrew Kuyvenhoven leads us through a year of daily Bible readings. Each month the focus is on a particular book of the Bible or some unifying theme. The author uses the light of Scripture to show us what it means to live in the magnetic field of the presence and promises of God.

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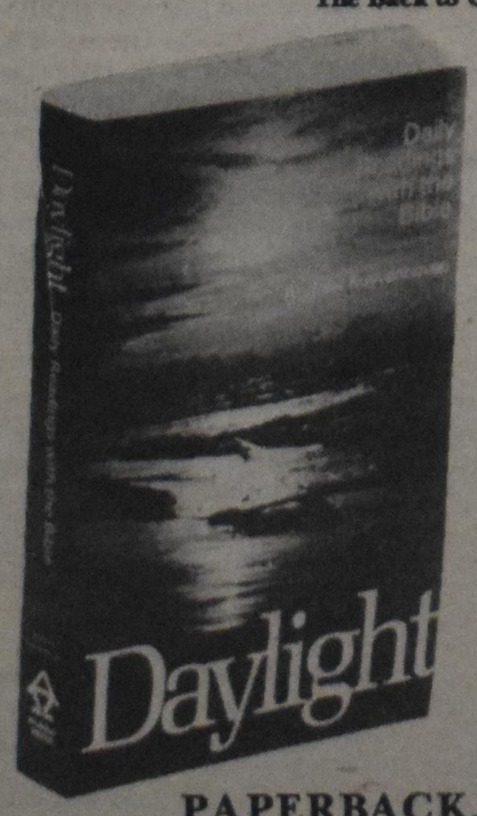
- Joel Nederhood,
Radio Minister
The Back to God Hour



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Basic to true religion is our daily walk with God. We think of Abraham, who knew what it was to live by God's promises.

MARCH: *Sharing the Suffering of Christ*
If we hope to be raised with Christ, we must also be ready to share His suffering. The devil is still free to attack.

APRIL: *Psalms*
Although we sing the songs of the new covenant in the church of Christ, we still have much to learn from our fathers who lived the old covenant. We must learn to sing their songs as well.

MAY: *His Heavenly Ministry*
Christ's ministry did not end when He ascended to heaven. The second phase of His work is His heavenly ministry, which He conducts from the throne of God.

JUNE: *Grace Must Flow*
Once we receive God's grace, we become channels through which grace reaches others. We are saved by grace only if we know for what purpose we are saved.

JULY: *The Gospel according to Paul*
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NOVEMBER: *Christ's Full Victory*
The great Word from the throne of God is that Jesus saves. The slaughtered Lamb directs the whole history of our planet to its eternal goal.

DECEMBER: *Jesus is Coming*
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